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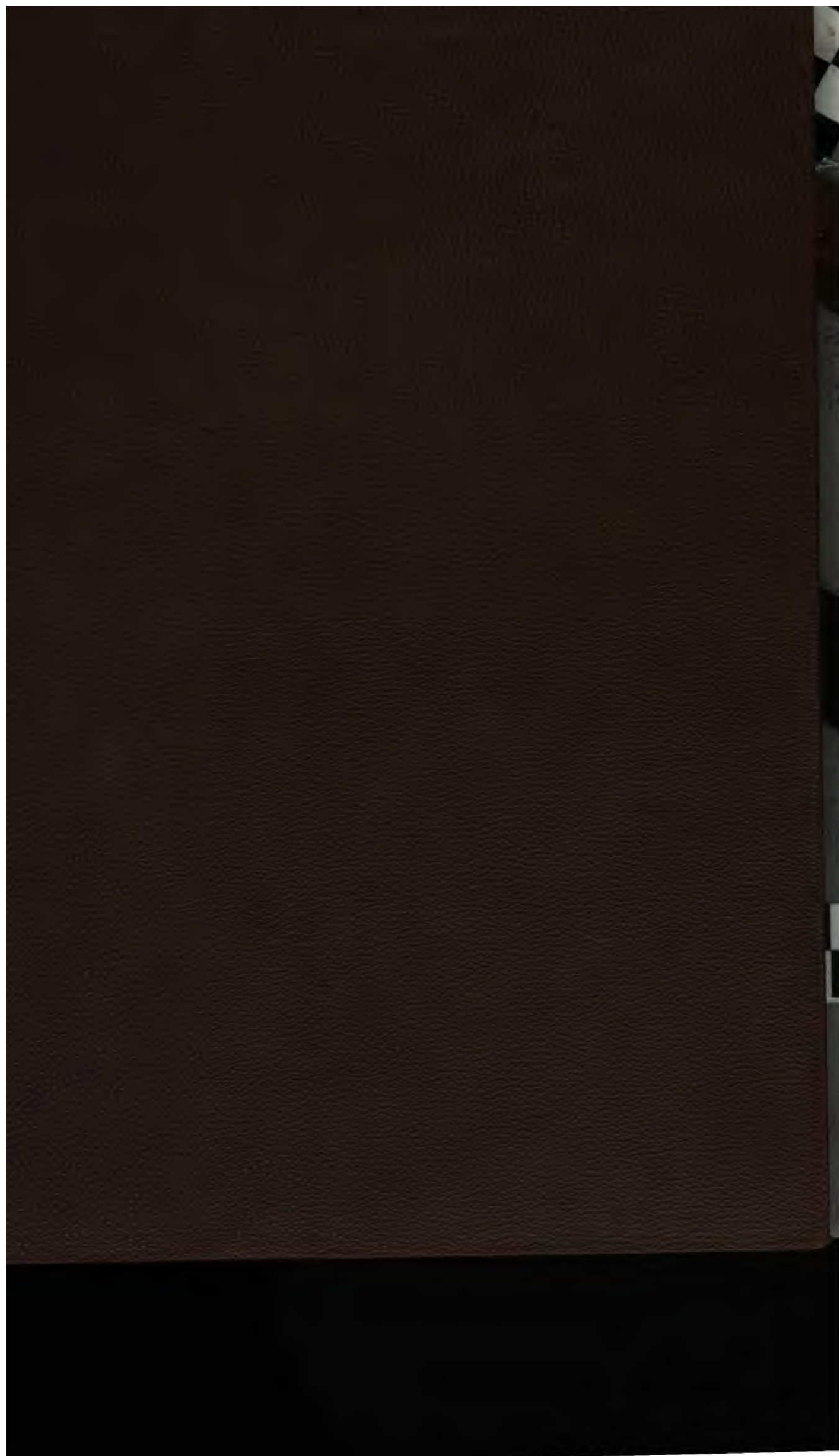
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SUPPLEMENT  
TO THE FIRST EDITION  
OF AN  
ETYMOLOGICAL DICTIONARY  
OF THE  
ENGLISH LANGUAGE,

BY THE  
REV. WALTER W. SKEAT, M.A.

LEIGHTON AND BOOTHBY PROFESSOR OF ANGLO-SAXON IN THE UNIVERSITY OF CAMBRIDGE.

*'Labour with what thou wilt,  
Satisfying all reasonable wishes.'*

*LONDON: BY WOOD & LOONEY.*



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## NOTICE.

THE first edition of the Etymological Dictionary has been carefully revised, and a second edition is now ready for issue, dated 1884. For the convenience of those who have already purchased a copy of the first edition, the following Supplement is issued at the same time. It contains a reprint of the Errata and Addenda to the first edition (pp. 775 to 799), with very numerous alterations and additions, extending to thirty-five pages more than before. In fact, the whole of these pages has been almost entirely rewritten. The former Addenda included etymologies of about *fifty* additional words; the present Supplement includes about *two hundred*. A considerable number of additional illustrations has also been supplied, some confirming the results given in the body of the work, and some correcting them.

In the second edition, a considerable number of corrections has been made in the work itself. In order to inform purchasers of the first edition what these corrections are, a complete list is here appended (pp. 837-844), which contains a notice of every printer's or author's error (as far as I know) which can be considered as being of any importance; see the remark on p. 837.

I also give (on p. 835) a table shewing the Distribution of the Additional Words in the revised Addenda; a table shewing the Additions to the List of Homonyms; and (on p. 836) an Additional List of Books referred to.

I beg leave to request any purchaser of the first edition who also possesses this Supplement, to consider pp. 775 to 799 of the work (in its first form) as being now cancelled, and superseded by the Supplement. I would also ask him kindly to remember to consult the present copy of Errata and Addenda, and the present List of Alterations, before concluding that he is in possession of my latest published<sup>1</sup> opinion upon any given word. I fear this will prove, in some cases, a little troublesome, but it can hardly be avoided. I have found it impossible to remain satisfied, in some cases, with the account which I at first gave.

The whole of this Supplement is included in the second edition, as issued in 1884.

W. W. S.

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<sup>1</sup> I say 'published' opinion, because I cannot tell how soon I may have to reconsider some of the harder points.



## ERRATA AND ADDENDA.

THE following notes and additions contain corrections of printer's errors, corrections of errors of my own, fresh quotations illustrative of the history of certain words, and additional illustrations of etymologies. It will be found that, of a few words, I entirely withdraw or greatly modify the account already given; such words are marked with the symbol [\*] at the end of the article in the body of the work. In other cases, I have made but slight alterations, or have found fresh evidence to confirm results that before were (in some cases) doubtful; such words are marked with the symbol [+]. I have also added a few words, not mentioned in the body of the work; these are here marked by an asterisk preceding them.

The following list of after-thoughts is, I regret to say, still incomplete, partly from the nature of the case. Fresh evidence is constantly being adduced, and the best that I can do at present is to mention here such things as seem to be most essential. There must still be several corrections needed which, up to the present time, have escaped my notice.

**ABACK.** I give the M.E. *abakke* as it stands in the edition of Gower. *Abak* is better, answering exactly to A.S. *onbæc*.

**ABLUTION.** Perhaps French; Cotgrave gives '*Ablution*, a washing away.' However, he does not use the E. word.

**\*ABORIGINES**, indigenous inhabitants. (L.) 'Calling them *aborigines* and *avróxθoves*;' Selden's notes to Drayton's *Polyolbion*, song 8. = Lat. *aborigines*, the ancestors of the Romans, the nations which, previous to historical record, drove out the Siculi (Lewis and Short). Coined from Lat. *ab origine*, where *origins* is the abl. of Lat. *origo*; see **ORIGIN**.

β. This phrase is usually interpreted as meaning 'from the beginning;' but Dr. Guest suggests that it means men *without* origin, 'those who could be traced to no distinct origin, obscure, indigenous, and what might now be called pre-historic races;' *Origines Celticae*, i. 91. Cf. Lat. *ab-sonus*, dissonant, &c. But Virgil's use of *ab origina*, *Æn.* i. 372, 642, 753, x. 179, renders this suggestion very doubtful, and I think it should be decisively rejected. Der. *aborigin-al*.

**ABROACH.** *Set abroach* is a translation of the F. *mis abroche*, as it is written in the *Liber Custumarum*, p. 304.

**\*ABS-**, prefix. (L.) *L. abs*; cf. Gk. *ἀπ-*. See **OF**.

**ABSCOND**, i. 4. The root is rather DA than DHA; see List of Roots, no. 143, p. 735, and the note upon it.

**ABUT.** 'The southe hede therof *abbuttyth* vpon the wey leading from,' &c.; Bury Wills, ed. Tymms, p. 52; in a will dated 1479.

**ACACIA.** See Holland, tr. of Pliny, b. xiii. c. 9, which treats 'of the Egyptian thorne *acacia*.'

**ACADEMY.** Not (F., = Gk.), but (F., = L., = Gk.); as the context shews. The same correction applies to *Alabaster*, *Almond*, *Amalgam*, *Anagram*, *Analogy*, *Anatomy*, *Baptize*, *Cataplasma*, *Celery*, *Centre*, *Chamber*, *Chimney*, *Chirurgion*, &c.; which are unfortunately not marked (within brackets) with sufficient accuracy.

**ACCENT.** Probably from the French; viz. F. *accent*, 'an accent;' Cot. = L. *accentum*, acc. of *accentus*, &c.

**ACCEPT.** Not (L.), but (F., = L.). From F. *accepter*, 'to accept;' Cot. = L. *acceptare*, &c.

**ACCIDENT.** Not (L.), but (F., = L.). From F. *accident*, 'an accident;' Cot. = L. *accident-*, &c.

**ACCOUTRE.** I find O.F. *acouter* in the 12th century, which is earlier than any quotation given by Littré. 'Les hardillons moult bien *acoutre* Desor son dos,' i.e. he (Renard) arranges the bundles very comfortably upon his back; Bartsch, *Chrestomathie Française*, 202, 23.

**ACCRUE.** The Anglo-French *acru*, accrued, pp., occurs in Year-Books of Edw. I. iii. 415; spelt *acru* in *Life of Edw. Conf.*, ed. Luard, i. 4025. The fut. sing. *acrestera* occurs in *Stat. of the Realm*, i. 156, an. 1309.

**ACHE.** The A.S. word is also written *ece*, A.S. Leechdoms, iii. 6, l. 19. We may go further, and derive the sb. from the strong verb *acan* (pt. t. *óc*, pp. *acen*), corresponding to the strong M.E. verb *aken*, already spoken of; we find *acaþ mine eagan* = my eyes ache, *Elfric's Gram.*, ed. Zupitza, p. 216, l. 13 (various reading in footnote). Further, the orig. sense of *acan* was to drive, urge; it is cognate with Icel. *aka*, to drive, pt. t. *ók*, pp. *ekinn*, and with Lat. *agere*, to drive. From *AG*, to drive; see **AGENT**. From the same root are *acre* and *acorn*. It follows that any connection between *ache* and *áxos* is impossible.

**ACID.** We find also F. *acide*, 'sourer;' Cot. But it is more likely that the word was taken directly from Latin, considering its use by Bacon.

**ACOLYTE.** Not (F., = Gk.), but rather (F., = Low L., = Gk.), though it makes but little difference. The same remark applies to *Allegory*, *Almanac*, *Anchoret*, *Apostasy*, *Apostate*, *Barge*, *Bark* (1).

SUPPLEMENT.

Calender, Calm, Carbine, Card (1), Carte, Catalogue, Cauterise, Celandine, Chronicle, Clergy, Climacter, Climate, Clinical, &c. But see remark on **BARK** (1) below.

**ADDLED.** I have copied the etymology from former dictionaries without sufficient heedfulness. The etymology from A.S. *ddl* is not right; this word would have passed into a mod. E. *odle*, with long o. *Addle* corresponds to M.E. *adel*, as in the expression *adel eye*, i. e. addle egg, Owl and Nightingale, 133. From A.S. *adela*, mud, Grein, i. 1 (with a reference to Grimm, *Deutsches Wörterbuch*, i. 177). Thus the orig. sense of *addle*, adj., was simply 'muddy,' a sense still retained in prov. E. *addle-pool*. Stratmann also cites the O. Low G. *adele*, mud, from the *Mittelniederdeutsches Wörterbuch* by Schiller and Lübken, Bremen, 1875. Cf. also Lowl. Scotch *addle dub*, a filthy pool (new ed. of Jamieson); O. Swed. *adel*, urine of cattle (Thre); E. Friesic *adel*, dung, *adelig*, foul, *adelpól*, an addle pool (Koolman). Quite distinct from A.S. *ddl*, though Koolman seems to confuse these words, as many others have done.

**ADJUST.** Littré makes two O.F. *ajuster*: 1 = \**adjūstare*, 2 = \**adjūstare* (both common in Med. Lat.). Mr. H. Nicol in private letter had pointed out that O. Fr. had only *ajuster*, *ajoster* = *adjūstare*, and that Med. Lat. *adjustare* was a purely artificial word formed later on Fr. *ajuster*. *Ajuster*, later *Ajouter*, *ajouter*, gave a M.E. *aiust*, *ajoust* common in "*ajoust feyth*," Fr. *ajouster foy*. This was already observable to Palsgrave. Fr. *ajouster* became *ajouter*, *ajouter*, whence a 16th cent. Eng. *ajute*, to add, explained by Dr. Johnson as from Lat. *adjūstare*. In 16th cent. a new Fr. *adjuster*, *ajuster* was formed probably from Med. Lat. *adjustare*, but perhaps from Ital. *aggiustare* (= *adjustare*), or even from Fr. *à + juste*. This English has adopted as *adjust*. Note by Dr. Murray, Phil. Soc. Proceedings, Feb. 6, 1880. The result is that my explanation of M.E. *aiusten* is quite right; but the mod. E. *adjust* appears to be not the same word, the older word being displaced by a new formation from Lat. *iustus*.

**ADMIRAL.** Also *Amiral*, ultimately from Arabic *Amir*, *Emir*, *Ameer*, commander, imperator, cf. *amara*, to order. In opposition to recent suggestions, he [Dr. Murray] maintained that the final -al was the Arabic article, present in all the Arabic and Turkish titles containing the word, as *Amir-al-umrin*, Ruler of rulers, *Amir-al-bahr*, commander of the sea. The first instance of such a title is *Amir-al-mumünim*, commander of the faithful, assumed by the Caliph Omar, and first mentioned by Eutychius of Alexandria among Christian writers. Christians ignorant of Arabic, hearing *Amir-al-* as the constant part of all these titles, naturally took it as one word; it would have been curious if they had done otherwise. But, of course, the countless perversions of the word, *Amiralis*, *Amiralius*, *Amiraldus*, *Amiraud*, *Amirand*, *amirandus*, *amirante*, *almirante*, *admirabilis*, *Admiratus*, etc., etc., were attempts of the "sparrow-grass" kind to make the foreign word more familiar or more intelligible. As well known, it was used in Prov., O. Fr., and Eng. for *Saracen* commander generally, a sense common in all the romances, and still in Caxton. The modern marine sense is due to the *Amir-al-bahr*, or Ameer of the sea, created by the Arabs in Sicily, continued by the Christian kings as *Admiratus maris*, and adopted successively by the Genoese, French, and English under Edw. III. as "*Amyrel of the Se*" (*Capgrave*), or "*Admyrall of the navy*" (*Fabyan*). But after 1500, when it became obsolete in the general sense, we find "*the Admiral*" used without "*of the Sea*," as now. The *ad-* is well known to be due to popular confusion with *admirari*; a common title of the Sultans was *Admirabilis mundi*; and *vice versa* in English *admiral* was often used as an adjective = *admirable*. Note by Dr. Murray, Phil. Soc. Proceedings, Feb. 6, 1880.

**ADVENTURE**, l. 7. The O. F. *aventure* is derived rather from Low L. *adventura*, an adventure, a sb. analogous to Lat. sbs. in *-tura*. Latin abounds with such sbs., ending (nearly always) in *-tura* or *-sura*; see a list of some in Roby's Latin Grammar, 3rd ed. pt. i. § 893. Roby describes them as 'Substantives; all feminine, with similar formation to that of the future participle. These words denote employment or result, and may be compared with the names of agents in *-tor*.' I regret that, in the case of a great many words ending in *-ure*, I have given the derivation as if from the future participle. This is, of course, incorrect, though it makes no real difference as to the form of the word. I must ask the reader to bear this in mind, and apply suitable corrections in the case of similar words, such as **Feature**, **Garniture** (s. v. **Garnish**), **Gesture**, **Judicature**, **Juncture**. To the list of derived words add *per-adventure*.

**ADVOCATE**. Perhaps not (L.), but (F., = L.). Cf. O. F. *advocat*, 'an advocate'; Cot. = L. *advocatus*, &c.

**ADWOWSON**. In Anglo-French it is spelt *avueson*, Year-Books of Edw. I., i. 77; *avoueson*, id. 409; *avoeson*, Stat. of Realm, i. 293, an. 1340.

**AERY**. The derivation of Low Latin *area* remains obscure. The word may be described as simply '(F.)', as little more is known about it. Note that Drayton turns *aery* into a verb. 'And where the phenix *aeries*' [builds her nest]; Muses' Elysium, Nymphal 3.

**ÆSTHETIC**. Really imitated from German; the G. word being from the Gk. 'His *Vorschule der Ästhetik* (Introduction to Æsthetics)'; Carlyle, Essay on Richter, in Edinb. Rev., June, 1827, p. 183; Essays, i. 8 (pop. edition). Carlyle seems to have used the word here for the first time in English; see Baumgarten's *Ästhetica*, 1750.

**AFFRAY**. I print Mr. H. Nicol's excellent remarks in full. '*Affray* (and *fray*), obs. verb (whence *afraid*), to frighten; *affray* (and *fray*), subst., a quarrel, fight. In this word it is the remoter derivation I have to correct, and the correction is not my own, being due to Prof. G. Paris (Romania, 1878, v. 7, p. 121); the reason of my bringing it forward is that it explains the Mod. Eng. meaning of the substantive. (Parenthetically let me remark that *afraid*, in spite of its spelling, has not become an adjective, as stated in Mahn's Webster, but remains a participle; it is not used attributively, and it forms its absolute superlative with *much*, not with *very*.) The derivation of F. *effrayer*, to frighten, *effroi*, fright, given by Diez, and generally accepted, is from a hypothetical Lat. *exfrigidāre*, and this was corroborated by Provençal *esfreidar*; the original meaning would therefore be "to freeze" or "chill." But, as M. Paris has pointed out, *exfrigidāre*, though satisfactory as to meaning, is the reverse as to sounds. First, *frigidus* keeps its *d* in all its known French derivatives, the loss of the unaccented *i*, by bringing the *g* in contact with the *d*, having (as in *roide* from *rigidum*) protected the latter consonant from weakening and subsequent disappearance. This difficulty is met by M. Scheler's proposal of *exfrigēre* instead of *exfrigidāre*; but this involves the change, unparalleled in Old F., to the first conjugation of a Lat. verb of another conjugation, and fails to meet the equally serious second objection. This is, that the Old French verb at first has the diphthong *ei* only in the stem-accented forms, the others having simple *e*, and has simple *e* for Lat. *ā* in accented inflexions; thus while the 1st sing. pres. ind. is *esfrei*, the infinitive is *esfreer*, with two simple vowels. This shows that the original stem-vowel was followed by simple *d* or *t*, not by *g* or *k*, with which it would have given the diphthong *ei* in the stem-syllable whether accented or unaccented, and the diphthong *ie* for Lat. *ā* in accented terminations; thus O. Fr. *freier* (Mod. F. *frayer*, E. *fray*, to rub) from Lat. *fricāre*, has the two diphthongs *ei* and *ie*. Similarly, the Prov. verb is not *esfreidar*, but *esfredar*, with simple *e*; a fact equally excluding *freit* from *frigidum*, which, like F. *froid*, has the diphthong in compounds whether accented or unaccented. The only primitive, M. Paris points out, which satisfies these conditions, is the Late Lat. *exfridare*, from Teutonic *fridu*, peace; so that the original meaning of the O. F. word is "to put out of peace," "disturb," "disquiet." This etymology explains the frequent use of the O. F. participle *esfreé* with the meaning "disturbed in mind," "angry," and the still later use of *effrayé de peur* to express what *effrayé* now does alone. The primary meaning is better kept in the O. F. subst. *esfrei*, which often means "tumult," "noise;" but for its literal preservation we must look to the Mod. Eng. subst. *affray* (*fray*), which means now, as it did when it was formed, "a breach of the peace." One little point deserves mention. *Fridu*, in the Old Teutonic technical sense, like "the king's peace" in considerably later days, was applied specially to highways and other public places; and to this day *affray*, as a law term, is used only of private fighting in a public place, not of a disturbance inside a house.—H. Nicol. I entirely subscribe to this derivation of *affray* from Low Lat.

*exfridare*, spelt *exfrediare* in the Laws of Hen. I. c. 81. § 4. The Teut. *fridu* is represented by A. S. *frid*, Icel *fridr*, G. *friede*, &c. In Anglo-French we find the sb. *affray*, Liber Albus, p. 312; *affrei*, Stat. of the Realm, i. 185, an. 1332; and note esp. *affrai de la pees*, Stat. Realm, i. 258, an. 1328. See Frith.

**\*AFFREIGHTMENT**, the act of hiring a ship for the transportation of goods. (F., = L. and G.) Still in use. Blount gives *affretamentum*, with a reference to Pat. 11 Hen. IV. par. 1. m. 12, which represents an O. F. *affretement*, the same word as mod. F. *affrèment*, the hiring of a ship (Littré). Formed with suffix *ment* from O. F. *affreter* (mod. F. *affréter*), to hire a ship (Littré). = Lat. *af-*, for *ad*, prefix; and F. *fret*, 'the freight or freight of a ship, also the hire that's paid for a ship, or for the freight thereof;' Cotgrave. This *fret* is of G. origin; see further under **Freight**.

**AFFRONT**. It has been suggested to me that the O. F. *afronter* is more likely to be from the very common Lat. phrase *a fronte*, in front, to one's face, than from *ad frontem*, which is comparatively rare.

**\*AFTERMATH**, a second crop of mown grass. (E.) In Holland, tr. of Pliny, b. xvii. c. 8. Somner gives an A. S. form *mæð*, but it is unauthorized. Here *math* = a mowing; allied to **Mow**, and to **Mead** (2), q. v. Cf. G. *mahd*, a mowing, *nachmahd*, aftermath.

**\*AGISTMENT**, the pasturage of cattle by agreement. (F., = L.) See Halliwell; Blount gives a reference for the word, anno 6 Hen. VI. cap. 5, and instances the verb to *agist* and the sbs. *agistor*, *agistage*. All the terms are Law French. The F. verb *agister* occurs in the Year-Books of Edw. I., vol. iii. 231; *agistement* in the same, iii. 23; and *agistours*, pl. in the Statutes of the Realm, vol. i. p. 161, an. 1311. The sbs. are from the vb. *agister*, lit. to assign a resting-place or lodging. = F. *a* (Lat. *ad*), to; and O. F. *giste*, 'a bed, couch, lodging, place to lie on or to rest in,' Cotgrave. This O. F. *giste* = mod. E. *gist*; see **Gist**.

**AGNAIL**. I now suspect that this article is incorrect, and that the F. *angonaille* has had little to do with the matter except in extending the meaning to a corn on the foot, &c. See Catholicon Anglicum, p. 4, note 4. It is better to consider the word, as commonly used, as E., since there is authority for A. S. *agnægl*. In Gascoigne, ed. Hazlitt, ii. 313, we are told that hartshorn will 'skinne a kybed [chilblained] heel, or fret an *agnayle* off,' where the word is absurdly misprinted as *anguyle*. = A. S. *agnægl*, A. S. Leechdoms, ii. 81, § 34. The form *agnail* corresponds with O. Fries. *ogneil*, variant of *ongneil*, a misshapen nail due to an injury. The prefix *ang-* is from A. S. *ange*, in the orig. sense of 'compressed,' whence the compounds *angniss*, sorrow, anguish, &c.: see **Anger**. The A. S. *nael* = mod. E. *nail*. It remains true that *hang-nail* is a corrupted form. Thus *agnail* is an A. S. word, prob. modified by confusion with French.

**AGOG**. This article is entirely wrong; I was misled by Vigfusson's translation of Icel. *gagjask* as 'to be all agog.' We may first note an excellent example of *on gog* in Gascoigne's Poems, ed. Hazlitt, ii. 288, viz. 'Or, at the least, yt settis the harte *on gogg*,' i. e. *astir*; The Griefe of Joye, thyrd Songe, st. 21. As an additional example, take the following: 'Being set *agog* to thinke all the world otemele;' Udalr, tr. of Erasmus' Apophthegms, Phocion, § 11. It greatly resembles W. *gog*, activity; cf. W. *gogi*, to agitate. Perhaps *a-gog* = *on gog*, in agitation, in a state of activity. But *gog* does not seem to be a genuine Celtic word; so that this solution also fails. We must, in any case, set aside Icel. *gagjask* and *gagjur*, G. *gucken*, and probably also the F. *à gogo*.

**\*AGRIMONY**, a plant. (F., = L., = Gk.) M. E. *agremoine*, *egremoine*, Chaucer, C. T. 16268. = O. F. *agrimoine*, *aigremoine*, 'agrimony, or egrimony;' Cot. = Low L. *agrimonia*, corruption of L. *argemonia*, a plant, Pliny, xxv. 9 (White). We also find L. *argemone*, Pliny, xxvi. 9, answering to a Gk. *ἀργεμόνη*. So called, in all probability, from being supposed to cure white spots in the eye. = L. *argema*, a small ulcer in the eye, Pliny, xxv. 13, xxviii. 11 (White). = Gk. *ἀργεμον*, *ἀργεμος*, a small white speck or ulcer on the eye (Liddell and Scott). = Gk. *ἀργός*, white, shining. = **ARG**, to shine. See **Argent**.

**\*AIR** (2), an affected manner. (F.) In the phrase 'to give oneself *airs*,' &c. In Shak. Wint. Tale, v. 1. 128. = F. *aire*, mien. The same as Ital. *aria*, mien. See **Debonair**; and see note on **Mal-aria** (below).

**AISLE**. It appears, from the quotations made for the Phil. Soc. Dict., that the *s* in the E. *aisle* was suggested by the *s* in E. *isle*, and was introduced, curiously enough, independently of the *s* in *z* F. spelling *aisle*. Both E. and F. spellings are various and complicated. See Phil. Soc. Proceedings, June 18, 1880.

**AIT**. Add: M. E. *ait*, spelt *ait*, Layamon, 23873; whence *aitlond*, an island, Layamon, 1117.

**\*AITCH-BONE**, the rump-bone. (Hybrid; F., = L. and E.) Miss Baker, in her Northamp. Gloss., gives '*aitch-bone*, the extreme

end of a rump of beef, cut obliquely.' It also appears as *edge-bone* (Webster), *ice-bone* (Forby), *nache-bone* (Carr's Craven Glossary). All the forms are corruptions of *nache-bone*, i.e. rump-bone. The *nache* is 'the point of the rump;' Old Country Words, E. D. S., p. 97. We find *nache* also in Fitzherbert's Husbandry (Glossary); and *nach* in G. Markham's Husbandry (Of Oxen). The earliest example I have found is *hach-boon*, Book of St. Albans, leaf f 3, back; A. D. 1486. — O. F. *nache*, sing. of *naches*, the buttocks (Roquefort). — Low Lat. *naticas*, acc. of *naticæ*, buttocks; not in Ducange, but cited by Roquefort. Dimin. of L. *nates*, pl. of *natis*, the rump. Allied to Gk. *vûrov*, the back; cf. Skt. *nati*, a bowing down, from *nam*, to bow down, sink, bend. ¶ Dr. Murray draws my attention to the fact that Mr. Nicol obtained this etymology (independently) in 1873; see Minutes of Meetings of Phil. Soc. Feb. 1, 1878.

**AJAR.** It is worth adding that the A. S. *cyrre* (better *cerre*), dat. of *cerr*, a turn, usually appears in adverbial phrases. Thus *æt sumum cyrre*, at some time, Luke xxii. 32; *æt ôðrum cerre*, at another time, Ælfred, tr. of Boethius, cap. xxxv. § 2; *æt ánum cierre*, at the same time, Ælfred, tr. of Gregory's Past. Care, cap. lxi., ed. Sweet, p. 455, last line.

**AKIMBO.** Possibly (E. and Scand.), the prefix *a-* being the common E. prefix marked A- (2). Mr. E. Magnusson has kindly given me a probable solution of the word. Starting from the M. E. phrase in *keneboue*, which may be considered to represent in *kenboue*, he compares this with Icel. *keng-boginn*, crooked, bent into a crook, compounded of Icel. *kengr*, a crook, a staple, bend, bight, and *boginn*, pp. of the lost strong verb *bjúga*, to bow, just as A. S. *bogen* is the pp. of *búgan*; see **BOW** (1). The Icel. *kengr* is allied to Swed. *kink*, a twist in a rope, mod. E. *kink*; see **KINK**. Note the phrase *beygði kenginn*, i. e. he bent the staple, Edda, ii. 285. Cf. Norweg. *kink*, a bend, *kjeng*, a staple, *kinkutt*, crooked, bowed. β. Thus *kimbo* (for *kin-bo*, M. E. *kenboue*) is, in fact, *kink-bowed*, bent into a staple-like form. Hence Dryden well uses it to express the curved handles of a cup, translating the Lat. *ansa*, Virgil, Ecl. iii. 45. To place the arms *akimbo* is to place them with the back of the knuckles against the side, so that the elbows stick out like the handle of a jug. I may here add that Richardson actually uses *kembo* as a verb. 'Oons, madam, said he, and he *kemboed* his arms, and strutted up to me. . . "Kemboed arms! my lord, are you not sorry for such an air?"' Sir C. Grandison, ed. 1812, iv. 288, 290 (Davies). γ. Yet it must be confessed that even this ingenious solution is not altogether satisfactory; it hardly explains how *in* came to be a part of the M. E. phrase. Wedgwood points out that Cotgrave, s. v. *quarrer* [not *quarrir*] has 'to carry his armes *akemboll*,' and, s. v. *anse*, has *les bras courbez en anse*, with armes *akemboll*. He seems to take *akemboll* to be the older form, but we have no proof of this, as the M. E. spelling is in *keneboue*. I fear the word remains unsolved, for lack of sufficient data.

**ALABASTER.** Not (L., = Gk.), but (F., = L., = Gk.). From O. F. *alabastre*, for which see Littré, s. v. *albatre*.

**ALBATROSS.** (Port., = Span., = Arab., = Gk.) F. *albatros*, formerly *alcatros*; but this F. form was prob. borrowed from English. — Port. *alcátraz*, a cormorant, albatross; Span. *alcátraz*, a pelican. — Port. *alcátruz*, Span. *arenduz*, a bucket. — O. Span. *alcaduz*, a bucket (Minshew). — Arab. *al-qádis*, lit. the bucket. — Arab. *al*, the; Gk. *kádos*, a water-vessel. Similarly the Arab. *saqqá*, a water-carrier, means a pelican, because it carries water in its pouch. See Devic, Supp. to Littré. Note also that Drayton uses the Port. form: 'Most like to that sharp-sighted *alcátraz*;' The Owl. In An Eng. Garner, ed. Arber, v. 94 (ab. 1565) it is said that certain seabirds were "by the Portuguese called *Alcatrarses*."

**ALBUM.** The mod. E. use of the word, in the sense of a white book, is of course a modification. The Lat. *album*, like Gk. *λεῖκωμα*, meant a tablet covered with gypsum for writing public notices on.

\***ALCAYDE**, a judge. See **Cadi** below.

**ALCOHOL.** 'Applied to the black sulphid of antimony, which is used as a collyrium. Cf. Ezek. xxiii. 40 in Heb. and LXX. The idea of fineness and tenuity probably caused this word to be applied also to the rectified spirit. "They put between the eye-lids and the eye a certaine blacke powder . . . made of a minerall brought from the kingdom of Fez, and called *Alcohole*;" Sandys' Travels, 1632, p. 67.' (T. L. O. Davies, Supplementary Glossary.)

**ALEMBOIC.** In Rich. Dict. p. 175, is a note that Arab. *anbik* is pronounced *ambik*, which accounts for the *m* in Spanish, &c.

**ALGUM.** Heb. *'algúmmim*, *'almuggim*. The latter is supposed to be the better form; Gesenius doubts the identification with Skt. *valguka*.

**ALLAY.** Instead of calling this (F., = L.), it is much better to mark it as (E.). The M. E. *alaien* (also *aleggen*) is precisely the A. S. *áleggan*, to lay down, hence to put down. — A. S. *á-* (prefix); *leggan*, to lay; see **LAY** (1). Note particularly: 'Thy pryde we

wolle *alaye*, i. e. put down, Arthur, ed. Furnivall (E.E.T.S.), p. 219. The confusion with the O. F. derivative of L. *alleuare* is duly noted by Mätzner, who gives several examples. My account at p. 16 is confused and misleading.

**ALLELUIA.** Read 'the Piel modification,' not 'the Pial voice;' see Kalisch, Heb. Gr. sect. 37. For '*jehóvah*, God,' read '*jahveh* [or *yahveh*], Jehovah.' — A. L. M.

**ALLIGATOR.** Called 'a monstrous *legarto* or crocodile' by J. Hortop in 1591; Eng. Garner, ed. Arber, v. 314.

**ALLODIAL.** Dele from beginning of § γ to the end of the article. The derivation quoted from Vigfusson's Icel. Dict. cannot well be accepted. The forms *alodis*, *allodis* occur in the Lex Salica, ed. Hessels and Kern; on which Hessels remarks, 'on this word cf. Monumenta Germaniæ historica, Legg. III. p. 104, 282, 312; Diez, Wörterbuch, s. v. *allodio*.' According to Diez, it is from O. H. G. *alod*, full ownership.

**ALLOT.** This hybrid compound was due to Anglo-French, which formed a verb from the E. word *lot*. The pp. *alots*, allotted, occurs in the Year-Books of Edw. I., iii. 337. Godefroy also cites Anglo-F. *allotement*, Littleton's Tenures, ed. 1577, fol. 54, back.

**ALLOY.** to combine metals, to mix gold and silver with metals of less value. (F., = L.) The etymology given at p. 17 is the popular one, and is adopted by Diez, Scheler, and Littré, though the last of these expresses doubt. But it is certainly wrong, and due to a misunderstanding of early date, since even Cotgrave gives *aloy* with one *l*, as if it were compounded of *a* and *loy*, law. The truth is that the sb. is a derivative of the verb. We already find the pp. *alayed* in P. Plowman, B. xv. 346. This is from an Anglo-F. *alayer*\*, equivalent to O. F. *aleier*, *aloier*, old spelling of F. *allier*; see *allier* in Littré; and cf. *s'aleier* in Chanson de Roland, l. 990. Cotgrave gives *alier*, *allier*, 'to stiffen, or imbase gold, &c., by mingling it with other metals.' — Lat. *alligare*, to bind fast. — Lat. *al-*, for *ad*, to; *ligare*, to bind. Thus *alloy* is a doublet of *Ally*, q. v. β. The etymology is proved by Ital. *legare*, 'to solder or combine mettals,' Florio; whence the sb. *lega*, 'alloy,' id.; for *lega* can only be derived from *legare*, and could not have come from Lat. acc. *legem* (which gave Ital. *legge*). Cf. also Port. *ligar*, 'to alloy metals;' whence *liga*, sb., 'alloying of metals;' Vieyra. Even Spanish has *ligar*, to alloy, *liga*, alloy, as well as the comp. *alear*, to alloy. The derivation from *ligare* thus becomes irrefutable. The Anglo-F. *aloy*, sb., occurs in the Stat. of the Realm, i. 140, an. 1300. Godefroy, s. v. *aloier*, cites several examples of the spelling *allayer*.

**ALLURE.** The pp. *aluryd* occurs in 1538; see Orig. Letters, ed. Ellis, ii. 83. The Anglo-F. *alurer*, to allure, occurs in Wright's Voc. i. 151. Other similar derivatives of *lure* occur in the forms *enlured*, i. e. lured as a hawk, in the Book of St. Albans (1486), leaf d 3, back; and *ilurid*, with the same sense, id. leaf d 4.

**ALMANAC.** I unfortunately took the Gk. form *ἀλμεινακά* from Brachet, who is mistaken. The Gk. word is *ἀλμεινιακά*, neut. pl.; the phrase *ἐν τοῖς ἀλμεινιακοῖς* occurs in Eusebius, as cited. But it is hardly possible to derive *almanac* from this Gk. form. The etymology is almost hopeless; but it may perhaps be traced, through F. *almanac*, Span. *almanac* (or *almanaque*) to Arab. *al*, the, and *manakh*, a calendar, used in the Toledo tables compiled in the 13th century; see Tyrwhitt's note to Chaucer, C. T. 11585. This *manakh* is not a true Arabic word, but prob. of Gk. origin; perhaps from Gk. *μήν*, a month. It may be noted that the Lat. *manacus*, in Forcellini, is a false form, due to a misreading. The right reading is *manaeus* = Gk. *μηναιος*, the zodiac. It occurs in Vitruvius, de Archit. ix. 8, the other readings being *maneus*, *manaeus*. See the ed. by Rose and Müller-Strübing, Lipsiae, 1867.

**ALMOND.** Not (F., = Gk.), but (F., = L., = Gk.); as the context shews. Dr. Murray explains the spelling with *al* by supposing that, in the Span. *almendra*, the *al* was put for *a* by confusion with the Arabic article *al*. In this case, there must have been an O. F. form *almande* as well as *amande*, though it is not given in Littré or Burguy. We find, however, the Anglo-F. pl. *alemaundes* in the Liber Albus, p. 224; *alemande* in Roquefort, and the very form *almande* in Godefroy, but given s. v. *alemande*. The Gk. *ἀμυγδαλή* is said to be of Phrygian origin (Wharton, Etyma Græca).

**ALOE.** Cf. *lignum aloes* in Mandeville, Trav. pp. 218, 241; 'galle and aloes,' Test. of Love, in Chaucer's Works, 1561, fol. 286, col. 2. The word *agallochum* is Aryan, not Semitic; Gesenius says that the Heb. *'ahálim* is not a Semitic word, but of Indian origin. Cf. Skt. *aguru*, aloes-wood, appearing in various Ind. dialects as *aghil*, *agaru*, *aguru*; see Wilson's Skt. Dict.

**ALONG.** The note, in the former edition, that E. *along* is different from Icel. *endilangr* is wrong. Dr. Murray remarks that the A. S. *andlang* was at first an adjective, and afterwards a preposition, and that, as an adj., it is precisely the Icel. *endilangr* or *endlangr*, i. e. all along, throughout the length. See A. S. *andlang* in Bosworth's

A.S. Dict. (new edition). The M. E. *endelong* was a modification of A.S. *andlang*, due to confusion with *ende* (end), and loss of the sense of the prefix. Yet it is not altogether wrong, for the connection between *end* and the prefix *and-* is real; see *End*. *Along* is, in fact, *anti-long* or *end-long* (taking *end* in the sense of parallel edge), side by side.

\***ALONG** (2), in the phr. *along of* or *along on*. (E.) This is not quite the same word as *along* (1), but differs in the prefix. We find 'It's all 'long on you,' Prol. to the Return to Parnassus (1606). Chaucer has: 'whereon it was along;' C. T. 16398; and again: 'Som seide it was long on the fyr-making,' id. 16390. Gower has: 'How al is on myself along;' C. A. ii. 22 (bk. iv). Here *along* is a corruption of *ilong*, and *long* is *ilong* without the initial *i*. This prefix *i-* is the usual M. E. form of the A. S. prefix *ge-*, and *along* answers, accordingly, to A. S. *gelang*, as pointed out by Todd in his ed. of Johnson's Dict. Moreover, the very form *ilong* (used with *on*) occurs in Layamon, 15502. — A. S. *gelang*, as in *on dām gelang*, along of that, because of that, Ælfred, tr. of Orosius, bk. iv. c. 10, § 9. — A. S. *ge-*, prefix; and *lang*, long. ¶ Precisely the same corruption of the prefix occurs in *Aware*, q. v.

**ALPHABET**. Rather (Gk., = Phœnician) than (Gk., = Heb.). The Gk. and Heb. letters were from a common (Phœnician) source. — A. L. M.

**ALREADY**. Probably (E.), not (Scand.). See *Ready*.

**ALTAR**. The word occurs, in the dat. case *altare*, in the A. S. Gospels, Matt. v. 24; but only in one MS., all the rest (including MS. B., which Kemble has not noted) have *weofde*, *weofede*, *wigbed*, &c. I therefore adhere to my opinion, that the M. E. *alter* was borrowed from O. French, and that the spelling *altor* (with a few exceptions) is comparatively late. Of course the opposite view, that the word was borrowed (like O. Sax. *altari*) directly from Latin, is perfectly tenable. Fortunately, it does not much matter.

**ALTERCATION**. The O. F. *altercation* is quite right; I now observe that Littré gives an example of it as occurring in the 13th century. Authority for the F. form occurs also in the Anglo-French *altercacioun*, in Langtoft's Chron. ii. 332.

**ALTOGETHER**. M. E. *altogeders*, Ancræn Riwle, p. 320, l. 25.

\***ALTRUISM**, regard for others. (Ital., = L.; with Gk. suffix.) I have frequently been asked for the etymology of this queerly-coined word, the sense of which is obvious to the student of Italian, and (apparently) to no one else. It is coined (with the Greek suffix *-ism*) from Ital. *altrui*, another, others. — Ital. *altro*, nom. sing. masc.; *altra*, nom. sing. fem.; *altri*, nom. pl.; which, when preceded by any preposition, is changed into *altrui* for both genders and numbers (Meadows). — L. *alterum*, acc. of *alter*, another. See *Alter*.

**AMALGAM**. Not (F., = Gk.), but (F., = L., = Gk.). But the derivation from *μάλαγμα*, given by Mahn, Littré, Scheler, and Diez, is not very satisfactory. Devic (Supp. to Littré) traces the Low Lat. *amalgama* back to the 13th century, and says that it occurs in Albertus Magnus and Arnoldus de Villa Nova. He thinks it may be Arabic, but fails to prove it so.

**AMAZON**. The usual derivation of Gk. *Ἀμαζών*, which I give, is probably fabulous, and the story an invention intended to satisfy a popular craving for an etymology.

**AMBASSADOR**, l. 10. The form *ambactia* is not the form in the MSS. of the Salic Law, but the forms *ambascia*, *ambasia*, *ambaxia*, all occur there, and the word there signifies a charge, office, or employment; see Lex Salica, ed. Hessels and Kern, 1880. *Ambactia*\* is the theoretical form whence all the others proceed.

**AMBER**. Perhaps (F., = Span., = Arabic) instead of from the Arabic directly. We find M. E. *aumbre*, Prompt. Parv. = F. *ambre*; Cot. = Span. *ambar*, = Arab. 'ambar, ambergris, a rich perfume and cordial; Rich. Dict. p. 1031.

**AMBRY**. Add: M. E. *awmery*, *awmebry*, Prompt. Parv. p. 18; which assists the etymology. O. F. *almair*, Roman de Rou, 4565.

**AMEN**. Heb. 'āmēn; the initial 'ālef should be represented by the smooth breathing. The primary meaning of the 'ālef is 'to be firm, to be fixed': the transitive meaning is secondary. — A. L. M.

**AMERCEMENT**. Wedgwood's strictures on this article should be read, though they seem to me to be contradictory. He considers that the F. verb *amercier* was formed from the phrase *à merci*, because the Lat. phrase for to be liable to punishment at the discretion of the court was *poni in misericordia*. At the same time, he admits that *merci* and *misericordia* have no etymological connection, and censures me for saying that any one has ever implied that they have. Yet Blount, in his Nomo-Lexicon, says 'merci, i. misericordia,' and to shew that he actually supposes these words to be connected, refers us to *misericordia*, and then to *moderata misericordia*, translating the latter by a *moderate amercement*, emphasised by italics. There is nowhere any hint, in Blount, that *merci* and *misericordia* are dif-

ferent words. Again, in Wedgwood's Dict., s. v. *amercement*, I find the word *misericordia* mentioned four times, and *merces* wholly ignored, though the etymology of *mercy* (to which there is no cross-reference) is rightly given. Thirdly, Roquefort, who was no etymologist, expressly derives *mercy* from *misericordia*; so do Minsheu and Johnson! Under the circumstances, it is worth while to repeat that no phrase involving *misericordia* is of any use in explaining *amerce*, as the words, admittedly, are unconnected.

β. Much more to the point is the passage which Wedgwood cites, from Ducange, as occurring in Hincmar (9th cent.): 'Cum per wadia emendaverit quod misfactum patebat, mandaveritque mihi se velle ad meam mercedem venire, et sustinere qualem illi commendassem harniscarum,' i.e. that he would come to put himself at my mercy, and would submit to whatever amercement I should impose upon him. This suggests the derivation of O. F. *amercier* from the phrase *ad mercedem*, and such may be the right explanation. Yet it merely brings us back to the word *merces*, already correctly assigned by me as the Lat. word upon which *amercement* is founded. On the other hand, O. F. has also the simple verb *mercier*, from which, according to Burguy, both O. F. *amercier* and mod. F. *remercier* were formed; so that the idea of this derivation did not at all originate with me, as supposed. Roquefort gives to the simple verb *mercier* both senses, (1) to thank, (2) to pay; cf. 'Deus le vus merciet,' may God repay you; Chanson de Roland, 519. *Mercedem solvere*, to make payment, occurs in Juvenal, vii. 157; so that the sense of 'pay' for the O. F. *mercier* causes no difficulty. Hence O. F. *amercier*, to fix a payment, to impose a fine, could quite easily have been formed, without the phrase *ad mercedem*; but if the reader likes to consider this phrase as the true origin, he has only to amend my article accordingly.

**AMITY**. Spelt *amyte* in Skelton, Why Come ye Nat to Courte, l. 371.

**AMMONIA**. The Egyptian origin is certain. Peyron gives the Coptic *amoun*, the name of a great tower in Egypt; the name of a mountain; also, glory, height, high. And see Smith's Classical Dictionary. 'In the writings of Synesius, bp. of Pentapolis, we have an account of the preparation of the *sal ammoniacus* by the priests of Jupiter Ammon, and its transmission [from the Libyan desert] to Egypt in baskets made of the leaves of palms;' I. Taylor, Words and Places. ¶ Otherwise, the name 'Ammon' is from Egypt. *Amon* (in Heb. 'Amón, Jer. 46, 25), the supreme deity of the Egyptians, orig. worshipped at Thebes as *Amen-Ra*, or Amen the sun. His name means 'the hidden.' See Ebers, in Gesenius, Heb. Dict., 8th ed. p. 54; Smith, Dict. of the Bible. — A. L. M.

**AMMUNITION**. Probably (F., = L.), not (L.) The Low L. *admunio*, not in common use, appears to have nothing to do with it. The E. *ammunition* appears to be an E. spelling of the old popular F. *amunition*, given by Littré as an archaic form of F. *munition*, and possibly due to misunderstanding *la munition* as *l'amunition*. See therefore *Munition*.

**AMULET**, l. 7. In the later edition of Richardson, the word occurs on p. 580. The Arabic origin of this word is disputed.

\***ANA, ANNA**, the sixteenth part of a rupee. (Hindustani.) Hind. *ana* (written *aná* in Skt.), the sixteenth of a rupee, commonly, but incorrectly, written *anna*. Also used as a measure, to express a sixteenth part of a thing; H. H. Wilson, Gloss. of Indian Terms, p. 24.

**ANAGRAM**. Not (F., = Gk.), but (F., = L., = Gk.). The context so explains it.

**ANALOGY, ANATOMY**. Correct as in *Anagram* (above).

**ANCHORITE**. Not (F., = Gk.), but (F., = Low Lat., = Gk.). See the context.

**ANDIRON**. At p. 197 of Wright's Vocab. we find *Hec andena*, Anglice *awndyren*; where *awndyren* is a later form than *aundyre*. See also *Catholicon Anglicum*, p. 16, note 1.

\***ANILINE**, a substance which furnishes a number of dyes. (F., = Span., = Arab., = Pers.) Modern. Formed with suffix *-ine* (F. *-ine*, Lat. *-inus*) from *anil*, a shrub from which the W. Indian indigo is made. 'Anil... is a kind of thing to dye blue withal;' Eng. Garner, ed. Arber, vi. 18 (ab. 1586). — F. *anil*, anil. — Span. *añil*, 'azure, skie colour;' Minsheu, p. 25, l. 12. — Arab. *an-níl*, put for *al níl*, where *al* is the def. art., and *níl* is borrowed from Pers. *níl*, the indigo-plant, lit. blue; cf. Skt. *nílí*, the indigo-plant. See *Lilao*, *Nylghau*.

**ANNUITY**. It occurs as early as A. D. 1408, in the Will of Hen. IV.; Nichols, Royal Wills, p. 204. The Anglo-F. *annuite* occurs in the year-books of Edw. I., iii. 179.

**ANT**. 'Chameleon, *amete*;' Wright's Voc. ii. 15 (11th cent.). But it is spelt *amette* in the place to which I refer. The M. E. form *ante* occurs in Wyclif, Prov. vi. 6.

**ANTARCTIC**. M. E. *antartik*, Mandeville's Trav. p. 180; Chaucer, On the Astrolabe, ii. 25. 7.

**ANTELOPE.** Spelt *antelope* in 1506, Reliquiae Antiquae, ii. 116; *antlop* in 1486, Book of St. Albans, pt. ii. fol. c 8, back; *antelop*, A.D. 1432, in Liber Albus, iii. 459. The E. spelling is probably due to O. French, for Godefroy gives the O. F. *antelop* as well as a commoner form *antelu*. So also Palsgrave gives O. F. *antelop* as the F. for 'antelope, a beast.'

**ANTICHRIST.** It occurs as M. E. *Antecrist*, Mandeville's Travels, ch. xxvi.; see Spec. of English, ed. Morris and Skeat, p. 173, l. 83.

**ANTLER.** (F., = L.) Spelt *awntelers* in the Book of St. Albans, leaf c 1, back; *awntelere*, Reliquiae Antiquae, i. 151. The etymology given is wrong, and the supposition that *t* stands for *d* is also wrong. On the contrary, the forms *andouiller* and *endouiller* in Cotgrave are corruptions, respectively, of O. F. *antoillier*, *entoillier*, cited by Littré. Of these, the former answers to a Low Lat. *antocularium*\* (Scheler), lit. that which is in front of the eye. If this be so, the etymology is from Lat. *ante oculum*, before the eye. See *Ante-* and *Ocular*. Cf. F. *oeiller*, adj., belonging to the eye (Cotgrave), from Lat. *ocularius*.

**ANVIL.** 'Incus, *anfilte*,' Wright's Voc. i. 34, col. 2 (this is the same as the ref. to Ælf. Gloss. ed. Somner, p. 65). Also 'Cudo, *anfilte*,' id. i. 286, col. 2. 'Incuda [sic], *onfiliti*,' Wright's Voc. ii. 111 (8th cent.). Quite distinct from Du. *aanbeeld*; and the curious spelling *onfiliti*, found so early as in the 8th century, seems to me entirely to preclude the possibility of considering it as a formation from A. S. *fældan*, to fold, in order to make it answer to O. H. G. *aneualz*, an anvil (from O. H. G. *valdan*, to fold). We also find the curious and obscure gloss (likewise of the 8th century): 'Cudo, i. percutio, cedo, vel *onfilte*,' Wright's Voc. ii. 137, col. 1. The spelling *anfeld* occurs as late as 1502, in Arnold's Chron. ed. 1811, p. 245. β. There are some noteworthy remarks on this word in Koolman's E. Fries. Dict. s. v. *ambolt* and s. v. *felt*, where he suggests that the O. H. G. *aneualz* cannot be from O. H. G. *valdan*, to fold (indeed, the *z* forbids it), but is rather connected with G. *falzen*, to groove, join (fit together). The A. S. *onfiliti* points back to the same base *fil-* or *falt-*, and then it becomes a question whether we may connect this with G. *filz*, E. *felt*, and whether *felt* itself may be from a root signifying 'to beat together.' The *anvil* would then be that whereon iron is *felted*, i.e. welded together. The spelling *anvelde* occurs as late as in Palsgrave.

**APOCALYPSE, APOCOPE.** Not (Gk.), but (L., = Gk.).

**APPAL.** Not (Hybrid), but (F., = L.). This article is, I regret to say, quite wrong, as also that on *Pall*. *Appal* and *pall* are both from F. *pâle* (O. F. *palle*, *pasle*), pale, Lat. *pallidus*, and are allied to *pale* and *pallid*. The O. F. *appalir*, *apalir* is the immediate source of *appall*, and is derived from O. F. *a* (Lat. *ad*), prefix, and O. F. *pasle*, pale. See *Pale* (2). β. Cotgrave has *appalir*, 'to grow or make pale' [misprinted *appalir* in ed. 1660]; *appali*, 'growne or made pale.' Palsgrave has 'I *appale* ones colour, *le appallis*; I *appalle*, as drinke dothe or wyne, when it leseth his colour or ale when it hath stande longe, *le appalys*; and again, 'I *palle*, as drinke or bloode dothe by longe standyng in a thyng, *le appalys*; and 'I *palle*, I fade of freshenesse in colour or beauty, *le flaitris*.' Cotgrave also shews (as above), that the verb *appalir* was transitive as well as neuter. Mätzner rightly gives the derivation from O. F. *appalir*, and cites another quotation from Chaucer, C. T. 10679 (Sq. Ta. F. 365), where *appalled* may simply be explained as 'pale' or 'faded in look,' instead of 'languid,' as given in my glossary when writing under a false impression. Wedgwood truly says that I followed his bad example in rejecting the obvious derivation from O. F. *appalir*; I now follow his good example in admitting it.

**APPLE.** 1. 2. Cf. 'Prunelle, the ball, or apple, of the eie;' Cot. See Catholicon Anglicum, ed. Herbage, p. 11, note 5.

**ARABESQUE.** The name of the country of Arabia is written 'arab' in Rich. Dict. p. 1000.

**ARBOUR.** The common use of this word in provincial English, as applied to a *harbour* or rustic shelter clearly points to the derivation from *harbour*, to which I adhere. Dr. Stratmann puts it as equivalent to M. E. *herber*, a garden of herbs, &c.; and there is no doubt that, in the passage which he cites, *arber* = M. E. *herber*. But this only proves a confusion between M. E. *herber*, of F. origin, and M. E. *herberze*, a harbour; a confusion which I have already pointed out. The passage cited by Stratmann is curious and worthy of notice. It runs thus: 'In the garden, as I wene, Was an *arber* fair and grene, And in the *arber* was a tre;' Squire of Low Degree, l. 28 (Ritson). As to the prov. E. *arbour*, a shelter, a sort of small hut without a door, a summer-house, I cannot be mistaken, having frequently heard it in Shropshire (where initial *h* does not exist), and, I believe, in Norfolk (where initial *h* is often misused). I look upon Florio's explanation of *arborata* by 'an arbor or bower of boughs or trees' as suggested by popular etymology. The M. E. *arboye* in

Morte Arthure, 3244, and Mandeville, p. 256, means 'a collection of trees,' not an arbour.

\***ARCH** (1). Add: Hence the *Court of Arches*, 'originally held in the arches of Bow Church—St. Mary de Arcubus—the crypt of which was used by Wren to support the present superstructure;' I. Taylor, Words and Places. And see Todd's Johnson.

**ARCH** (2). Stratmann suggests that *arch* is nothing but the prefix *arch-* (as in *arch-bishop*, *arch-fiend*, *arch-traitor*), used alone. No doubt this explains the *form* of the word correctly, but I cannot understand how it acquired its peculiar sense, unless it were partly confused with M. E. *argh*, as I suggest, though this M. E. form would certainly have become *arrow*, by rule. This is one of the points which the Philological Society's Dictionary will (I suppose) entirely clear up. See *argh* in Catholicon Anglicum, p. 12. Jamieson gives an example, from Douglas, of *arch*, timid, with guttural *ch*; and the same spelling is in the Ancien Riwle, p. 202, note a. It is not unlikely that the *ch* in this word was mistaken for *ch* as we now have it.

\***ARCHIMANDRITE.** (L., = Gk.) 'Archimandrite, an abbot, prior, or chief of an hermitage;' Blount's Gloss., ed. 1674. = Late L. *archimandrita*, a chief or principal of monks, an abbot; Sidonius Apollinaris, Ep. 8. 14 (White). = Late Gk. ἀρχιμανδριτης, the same. = Gk. ἀρχι-, chief (see *Archi-*); μάνδρα, an enclosed space, fold, (in late Gk.) a monastery; see *Madrigal*.

**ARCHITECT.** Also in Shak., Titus Andron. v. 3. 122.

\***ARECA.** a genus of palms, of which one species produces the areca-nut or betel-nut (Canarese.) From the Karmāta (Canarese) *adihi*, *adike*, betel or areca-nut; Wilson, Indian Terms, p. 7. The cerebral *d* is mistaken for *r*. 'Areca is corrupted from the Canarese *adike*. In Tamil, which has borrowed it, *vetil adeka* is 'betel and areca,' the leaf and the nut of one and the same tree.' (F. Hall.)

**ARENA.** The etymology of Lat. *arena* is often given from *arere*, to be dry. This is certainly wrong, not only because *arere* has long *a*, but because the better form of the sb. is *harena*, whilst the Sabine form appears as *fasena*. The lit. sense is 'bright' or 'shining,' from √BHAS, to shine, whence also Lat. *festus*, joyful. From the same root is the E. *bare*, q.v. As to *h* for *f*, see *Herb*; for the adj. suffix *-ena*, cf. *eg-enus*. See Lewis and Short, Lat. Dict.; Corssen, Aussprache, 2nd ed. i. 102.

**ARROINT THEE.** Add, at the end: the Icel. *ryma* is from Icel. *rúm*, room (by vowel-change of *ú* to *y*); see *Room*.

**ARRANT.** Not (E.), but (F., = L.). Whether the A. S. *earg*, M. E. *arwe*, cowardly, had any influence upon this word, I will not now undertake to say. But further examination shews that *arrant* really stands for *errant*. Early examples are 'thief *errant*,' arrant thief, Chaucer, C. T. 17173; 'errant usurer,' P. Plowman, C. vii. 307; 'errant traytours,' Orig. Letters, ed. Ellis, ii. 105 (A.D. 1539); 'errant theues' and 'errant theefe' in Lever's Sermons (1550), ed. Arber, p. 66; 'errant whore,' Dodsley's Old Plays, ed. Hazlitt, xi. 57. In Holinshed's (really Stanishurst's) Desc. of Ireland, repr. 1808, p. 68, we find: '[they] gad and range from house to house like *arrant* knights of the round table.' Godefroy notes the form *arrant* as equivalent to *errant*. Cf. *parson* for *person*, &c. See *Errant*.

**ARRAS.** We find 'draps d'Arras' mentioned in the Will of John of Gaunt (1397); Nichols, Royal Wills, p. 156. So also 'peces of arras' in 1447; id. p. 283.

**ARSON.** Anglo-French *arsum*, Year-Books of Edw. I. i. 375; Stat. of Realm. i. 96, an. 1285.

**ASAFOETIDA.** Spelt *azafetida*, Arnold's Chron. (ab. 1502), ed. 1811, p. 234.

**ASKANCE.** obliquely. (Ital., = L.) Only the first five lines of this article can stand. The rest is wholly wrong. There is no O. F. *a scanche*. I unfortunately copied this, without verification, from Wedgwood's second edition (it is corrected in the third), not having access to Palsgrave at the moment, and forgetting to revise the statement. Palsgrave really has: 'A *scanche*, de trauers, en lorgnant;' but a *scanche* is here the English word, not the French. It is the earliest spelling of E. *askance* which I have as yet found. Here *a* is the usual E. *a-*, prefix, in the sense of 'on' or 'in'; see *A-* (2); and *skance* I take to be borrowed from Ital. *scanso*, verbal sb. of the verb *scansare*, explained by Florio to mean 'to cancell, to blur, or blot forth, to go a slope or a *sconce*, or a skew, to go sidelin, to stagger or go reeling, to auoide or shun a blow.' β. The Ital. *scansare* is compounded of *s-*, prefix ( = L. *ex*, out, out of the way), and *cansare*, 'to go aslope, to give place,' Florio. This Ital. verb is probably derived from L. *campasare*, to turn or go round a place (hence, to bend aside); see White. Allied to Gk. ἀμπερεν, to bend, W. *cam*, crooked.

\***ASSAGAI, ASSEGAI.** (Port., = Moorish.) Spelt *azagway* in Sir T. Herbert, Travels (1665), p. 23. A word (like *fetish*) introduced into Africa by the Portuguese. = Port. *azagaia*, a dart, javelin. See *Lance*.



\***ASSART**, the offence of grubbing up trees, and so destroying the coverts of a forest. (F., = L.). See Blount, *Nomo-Lexicon*; *Manwood, Forest Laws, &c.* The word is due to F. *essarter*, 'to make glades in a wood, to grub up, or clear a ground of bushes, shrubs, thorns, &c.:' Cotgrave. = Low Lat. *essartare*, to grub up, occurring an. 1233 (Ducange); also spelt *exartare*. = Lat. *ex*, out, thoroughly; and Low Lat. *sartare*, to grub up, occurring an. 1202 (Ducange). *Sartare* (= *sartare*\*) is the frequentative of Lat. *sarrire*, *sarire*, to weed, grub up weeds (whence also *sar-culum*, a hoe); see *essart* in Diez. Cf. Gk. *σαίειν*, to sweep, *σάπος*, a besom. The Lat. pl. *essarta*, weeded lands, occurs in the *Liber Custumarum*, p. 660.

**ASSIZE** (1), l. 13. Add: the Low L. *assidere* also means 'to impose a tax.'

\***ASSOIL**, to absolve, acquit. (F., = L.) In Spenser, *F. Q. i. 10. 52. ii. 5. 19, &c.* Lowland Sc. *assoiilie*, often miswritten *assoiizie* (with *z* for *3* = *y*). M. E. *assoilen*, P. Plowman, B. prol. 70, 3. 40, &c. We find Anglo-French *assoile*, pres. sing. subj. *Liber Custumarum*, 199; but the pp. pl. is spelt *assolz*, *Polit. Songs*, ed. Wright, p. 275. = O. F. *assoldre*, *asoldre* (Burguy); the same as *absoldre* (Cotgrave). = Lat. *absolvere*, to absolve. See **ABSOLVE**, of which *assoil* is merely a doublet. ¶ I suspect that the form properly belongs to the pres. subj. or imperative, from the use of the phrase 'God assoil you', and the like.

**ASSORT**. Not (F., = Ital., = L.), but (F., = L.). Brachet cannot be right about this; for Littré gives an example of F. *assortir* in the 15th century.

\***ATABAL**, a kettle-drum. (Span., = Arab.) In Dryden, *Don Sebastian*, Act 1. sc. 1. = Span. *atabal*, a kettle-drum. = Arab. *a-*, for *al*, the; *tabl*, a drum; cf. Pers. *tambal*, a drum. See **TABOUR**.

\***ATAGHAN**. See **YATAGHAN** below.

**ATTIRE**. I withdraw much of this article (esp. as given in the first edition). Mr. Nicol's comments upon my article are so excellent, that I here print them entire, with the exception of a few prefatory remarks. 'Even the assertions respecting the subst. *atir* in Mid. E. and O. F. require an important qualification; they should read, "in Mid. E. and O. F. texts, as far as they have been read and glossed, the Mid. E. subst. *atir* is found earlier than the verb, and an O. F. subst. *atir* has not been found." The inferences that the Mid. E. subst. existed earlier than the verb, and that the O. F. subst. did not exist at all, are, at least in the present state of our lexicography, especially of O. F., entirely unwarranted. The non-connection, on the other hand, of O. F. *atirer*, to adorn, with *tirer*, to draw, though now well known to O. F. scholars, is not recognised in the dictionaries of Diez, Littré, and Scheler, so that in maintaining it Mr. Skeat has independently hit upon the truth. The O. F. words are, indeed, distinct in form as well as in meaning, "to adorn," or rather "to arrange," being really *atirier* with the diphthong *ie* in the infinitive, while the Mod. F. *attirer*, to draw, is O. F. *atirer* with simple *e*. In his other propositions, Mr. Skeat has sometimes merely followed his predecessors, but in several cases he is solely responsible. As to all traces of O. F. *atirier* having utterly and long ago died out in France, not only was the word common in the 14th century, but it is nearly certain (only the *i* of the Ital. *attiraglio* raising a slight doubt) that the Mod. F. *attirail*, "apparatus," "implements," is one of its derivatives, and it is still more certain that in the heraldic term *tire*, a row (applied to the rows of the fur vair), and in the colloquial expression *tout d'une tire*, "at one go," "at a stretch," there survives the O. F. substantive from which *atirier* is derived. For the O. F. verb *tirer*, to adorn, which Mr. Skeat supposes to be the missing primitive of *atirier*, is a fiction; the verb *atirer*, to arrange, is what is termed a parasynthetic compound, that is, formed direct from the prep. *a* and the subst. *tire*, row—just as *aligner*, *embarquer*, come direct from *a ligne*, *en barque*, not from imaginary verbs, *ligner*, *barquer*. But even if *atirier*, with its derivatives, had long been extinct in French, that is no argument against its having been both common and of early introduction; still less does it give reason to believe that it was a purely Anglo-Norman word posterior to the Conquest. As a matter of fact, it must have been a very old word in the Romanic languages; the verb (and doubtless the primitive subst.) existed in Eastern French, the subst. in Italian, and both of them in Provençal, in each case with their special forms, showing that they cannot have been borrowed from Norman French, but must have developed independently from a common primitive, and have gone through a whole series of phonetic changes. Ital. *tierra* means "an assemblage," but an earlier meaning is preserved in the phrase *correre a tierra*, "to run in file;" while the Prov. *tieira*, besides being applied to the person in the senses of "get-up" (if I may use a colloquial expression), "demeanour," is the regular word for "row," "series," and exists at this day, with unchanged meaning, in the form *tieiro*. The Old

F. subst. *tire* (which, as already mentioned, survives in Mod. F.) means "file" (of persons), "series," the phrase *a tire* meaning "in order," "in succession;" the word no doubt, as stated in glossaries, also meant "dress" (as distinguished from mere "clothing") "ornaments," though no example is given. The possible dialectal O. F. forms *tiere*, *tieire*, found in Roquefort, also unfortunately want corroboration. The verb—Prov. *atieirar*, East. F. *ateirier*, Norm. and Paris. F. *atirier*—means "to arrange" (literally and figuratively), "adjust," "put in order," "prepare" (a meaning *attire* also had in English); when reflexive it means "to dress," "get one's self up." An excellent parallel to *atirier*, "to arrange," from *tire*, "row," is afforded by *arrange* itself, which derives from *rank*, "row," "ring;" while the change from "arranging" to "dressing" is equally well exemplified by *dress*, originally "to put straight," from Lat. *directus*. All this shows that the original meaning of the words was not "to adorn," and makes any connection with the Teutonic *tir*, "splendor" or "glory," extremely doubtful; and the origin is definitely excluded by the forms of the words, which are incompatible with the *i* of *tir*, and (to a less extent) with its absence of final vowel. The most primitive form is exhibited by the Prov. *tieira*, whose triphthong *iei* is reduced in other Prov. dialects to *ie* or *ei*; from the same prehistoric F. triphthong *iei* are contracted the *i* of ordinary F. *tire*, *atirier*, the *ei* of the stem-syllable of East. F. *ateirier*. This *iei* is the ordinary diphthong *ie* plus an *i* derived from a following guttural or palatal, the existence of which is further shown by its having converted in French the ordinary *e*, East. F. *ei*, from Lat. accented *e* of the verb-endings, into the diphthong *ie*, East. F. *iei* (seen in the *-ier*, East. F. *-ieir*, of the infin.). An example of the first phenomenon is Prov. *pieitz* (*peitz*), ordinary F. *piz* (now *pis*), East. F. *peis* (Mod. Burgundian *pei*) from *pectus* (*ie* from *e*, *i* from *c = k*); of the second, O. F. *meitié* (now *moitié*), East. F. *moiteil*, from *medietatem* (where the *di* formed a palatal consonant), whose *tié* contrasts with the ordinary *té* of *clarté* (*clarity*), &c. These phonetic conditions are perfectly satisfied by an Early Teutonic feminine *teurja*, the predecessor of Middle Low Germ. *tiere*, O. H. G. *ziari*; the *e* of Teut. *eu* is regularly diphthongised to *ie*, and its *u* lost before a consonant, while the following *j* supplies the final *i* of the triphthong *iei* in the stem-syllable, and the initial one of the F. *ie* in the final syllable of *atirier*. This Early Teut. *teurja*, O. H. G. *ziari*, has, however, nothing to do with the Early Teut. (Old E., Old Saxon, and Old Norse) *tir*; it has a different root-vowel, a different suffix, and a different gender, as well as a different meaning. The supposed change of meaning from "glory" to "ornament" must therefore be rejected, and with it must go the identification of the Early Mod. E. *tire*, "head-dress," with the O. E. *tir*, "glory;" as abundantly shown by the Promptorium "*atyre* or *tyre* of women, *redimiculum*" (chaplet, fillet), it is merely (as was to be expected) a contraction of *attire*—a substantive which may well have existed in O. F., though it may equally well be an Engl. formation from the verb, perhaps under the influence of the simple O. F. subst. *tire*. What has really occurred in German, and perhaps in Romanic (for the secondary meanings of the Rom. words may have developed independently) is the change of meaning from "row," "order," to "ornament," "demeanour;" the Romanic languages, indeed, preserve in Ital. *tierra*, Prov. *tieiro*, F. *tire*, the oldest ascertainable meaning of the word, of which meaning we have, I believe, no example in O. H. German. In the Old Engl. *tiér*, "row," of whose form and meaning (though Grein has but one example) there can be little doubt, and which is the real cognate of O. H. G. *ziari*, we find, however, the original meaning; whether this word, as is often said, survives in the Mod. E. *tier*, "row," is doubtful. [I hold that it does not.—W. W. S.] I will only remark that *tier* used also to be spelt *tire*, though, according to Walker, *tire* meaning "row," and *tier*, were both pronounced as *tear* (of the eye); and that the O. F. form *tiere*, often given as the origin of *tier*, could hardly have occurred (if at all) in any dialect from which English has borrowed.—H. Nicol.

**AUGER**. Add:—cf. Swed. *nafvare*, an auger (Widegren). Here *nafvare* is for *nafgare*\*, from *naf*, a nave, and a word allied to Icel. *geirr*, a spear; see *gere* in Rietz; and see **GARFISH**.

**AUGUR**. We find Anglo-French *augurer*, an augurer, *augur*, Langtoft's Chron. i. 242; also *augurie*, *augury*, id. i. 10. Godefroy gives O. F. *augereres*, an augur, and *augurie*, *augury*. Hence, though *augur* itself was perhaps taken immediately from Latin, the derivatives *augur-er*, *augur-y* are from the French.

\***AUK**, a sea-bird. (Scand.) Swed. *alka*, an auk; Icel. *alka*, *álka*. Hence Lat. *alea*; merely a Latinised form.

**AUNT**. Anglo-French *aunte*, Year-Books of Edw. I. i. 47. iii. 245.

**AUREOLE**. This is given, at p. 43, s. v. *Aureate*, as a derivative of *aureum*, gold; and, in accordance with this, we find F. *auréole*, Ital., Span., and Port. *aureola*, a 'glory' or halo round a saint's head. We

actually find Lat. *corona aureola* in the Vulgate, Exod. xxv. 25, xxx. 3, xxxvii. 27. I am inclined to believe this is really correct; but it has been contended that Lat. *aureola* was a corruption of *areola*, dimin. of *area*. It is further remarkable that F. *aureole* occurs (as in Cotgrave) as a corruption of *laureole*, a little laurel, misread as *l'aureole*. In the Cath. Angl. p. 84, we find: 'a Crowne, *laurea*, *crinale*, *diodema* (sic), *corona*, *auriola*;' and, in fact, Lat. *laurea* and *laureola* were both used in the sense of laurel crown; being derived from *laurus*, a laurel. It is most remarkable that the word occurs very early in English, in a passage which decidedly favours the common derivation. 'The meidenes hebben . . . a gerlaundesche schinende schenre then the sunne, *auriole* ihaten o latines ledene,' i.e. the maidens have a sort of garland, shining brighter than the sun, called *auriole* in the Latin speech; Hali Meidenhad, p. 23. The gratuitous theory that it is a corruption of *areola* has to contend with the fact that the form with *au-* occurs in Ital., M.E., Span., and Port. as well as in French. Godefroy gives O.F. *aureole*, adj., golden. Cf. Oriol, Oriole.

\***AUTO-DA-FE**, a judgment of the Inquisition; also, the execution of such judgment, when the decree or sentence is read out to the victims. (Port., = L.) Lit. 'act of faith.' = Port. *auto*, action, decree; *da*, short for *de a*, of the; *fé*, faith. [The Span. form is *auto de fé*, without the Span. art. *la*, which is the equivalent of the Port. art. *a*.] = Lat. *actum*, acc. of *actus*, act, deed; *de*, preposition; *illa*, fem. of *ille*, he; *fidem*, acc. of *fides*, faith. See **Act** and **Faith**. Worcester's Dict. has the following note: 'as the details of an *auto-da-fe* were first made familiar to the English public in an account of the Inquisition at Goa (a Port. colony in the E. Indies), published in the 17th (? 18th) century, the Port. form of the phrase has generally prevailed in E. literature.' Haydn, Dict. of Dates, has: '20 persons perish at an *auto-da-fe* at Goa, A.D. 1717; Malagrida, a Jesuit, burnt at Lisbon, 1761.'

\***AVADAVAT**, a finch-like E. Indian bird. (Arab. and Pers.) 'A corruption of *amaduvad*, the name by which the bird is known to Anglo-Indians, and under which it was figured, in 1735, by Albin, Suppl. Nat. Hist. Birds, pl. 77, p. 72. Jerdon (Birds of India, ii. 361) says that Blyth has shewn that this word took its origin from the city of *Ahmedabad*, whence the bird used to be imported into Europe in numbers.'—A. Newton, in N. and Q. 6 S. ii. 198. *Ahmedabad* is near the Gulf of Cambay, on the W. coast of Hindostan; and its name is derived from *Ahmed*, a proper name, and the Pers. *abad*, city. *Ahmed* is from Arab. '*ahmad*, very laudable, Rich. Dict. p. 33; from the root *hamada*, he praised; see **Mohammedan**.

**AVALANCHE**. Spelt *valanche*, Sinollett, France and Italy, letter xxxviii (Davies).

**AVAST**. Dr. Strattmann suggests Ital. *abbasta*, or Span. *abasta*. The Ital. *abbasta* is out of the question; our sea-words are only Scandinavian, Spanish, or Dutch, when not English. The Span. *abastar* is obsolete; Minshew gives it only in the sense to be satisfied; at this rate, the imperative *abasta* would mean 'be satisfied,' or 'be content.' This is not at all the sense of *avast*; it is precisely equivalent to the common every-day English '*hold-fast* a bit,' or '*hold hard*,' i.e. wait a bit. The word is clearly, to my mind, Dutch, because the Dutch use *vast* for *fast*, and say *hou* for *hould*. Thus Sewel gives *vast houden*, to hold fast, and the sb. *houvast*, a hold-fast, a cramp-iron, a pinch-penny. How easily the Du. *hou vast* would become *avast* with English sailors (who would probably not perceive that *hold fast* would do as well), needs not to be told.

**AVERAGE**. Wedgwood points out that this word occurs in three distinct senses (1) certain days' labour that the tenant was bound to do for his lord; (2) damage accruing to goods in the course of transport, esp. by sea; (3) an arithmetical mean of a number of values. Everything (as usual) turns upon chronology; these three senses occur in the above order, the first being the oldest. The first sense Wedgwood takes to be corrupted from 'Dan. *haveri*, duty-work due to the lord.' From this I wholly dissent, and hold to the explanation I have already given at p. 44. In other respects I agree with him, and at once acknowledge that my explanation fails to account fully for the senses 2 and 3. I take the right account to be this.

a. Sense 1, and the Low Lat. *averagium*, are to be explained from *aver*, a beast of burden, as to which I repeat what I have said at p. 44. This Low Lat. term presupposes the form *average* in Law French and English, which must have existed as the original form of *averagium*. Indeed, Littré gives the very form *average* in his Supplement, p. 29; and Godefroy gives O.F. *average*, service rendered by a vassal; A.D. 1382. β. Such a word being in existence, when it became necessary to introduce F. *avarie* (with sense 2), this new word was assimilated to the E. pre-existent word which sounded like it, though really of different origin. This I can prove; for in Arnold's Chronicle (1502, repr. 1811), we find,

at p. 112, where he is speaking of dues or tolls paid upon wine, that one must 'pai or doo pay [cause to be paid] all maner *averays*,' i.e. dues. But when, at p. 180, he has to use the word again, he speaks of 'customs or subsidyes or *average*,' wrongly using a more familiar spelling. The form *averays* is more correct, and represents F. *avarie*, 'decay of wares or merchandise, leaking of wines; also, the charges of the carriage or measuring thereof;' Cot. This word (now spelt *avarie*) is the same as Span. *averia*, damage sustained by goods and merchandise, detriment received by ships and their cargoes (Neuman); Ital. *avarie*, damage, shore-duties (Meadows); whilst Torriano (ed. 1688) explains the same by 'a sea-phrase, viz. a consumption or distribution of the loss made, when goods are cast away on purpose in a storm, to save the vessel.' Mr. Marsh, in his notes on the first volume of Wedgwood's Dictionary, informs us (says Wedgwood) that the word 'occurs very early in French, Ital., and Spanish, in the sense of charges incurred from various causes, or duties levied by the authorities.' Whether the F. borrowed the word from Span. or Ital. is not quite clear, but I assume it was from the latter because of the closer agreement in the spelling, and the word may have been Venetian. It seems to have arisen 'in the commerce of the Mediterranean;' Wedgwood. = Arab. '*awār*, a rent in a garment, a blemish, fault, defect; *zātī awār*, torn or spoilt merchandise; Rich. Dict. p. 1034. See Dozy; also Devic (Suppl. to Littré), who remarks that the sense of mod. F. *avarie* is rather 'duties' than 'damage,' which he thinks tells somewhat against this etymology. But Cotgrave gives 'decay of wares' as the first meaning, which is amply sufficient.

γ. Lastly, we come to sense 3. This is quite modern, and a purely E. extension of the term, due to writers such as Adam Smith. The word already meant the *distribution* among many of a loss incurred at sea, and the sense became still more general. δ. I conclude that sense 1 was mediæval, and (F., = L.); that sense 2 came in about 1500 (perhaps earlier), being (F., = Ital., = Arab.); and that sense 3 is a modern development, by English writers. The form which was earliest known to us has been retained throughout; sense 1, belonging to that form, is obsolete; whilst senses 2 and 3 do not rightly belong to that form at all.

**AVOIRDUPOIS**. The modern form is wrong. It should be *avoirdepois*; with *e*, not *u*. The spelling in old editions of Shakespeare is therefore better. We find *avoir de pois* in the Statutes of the Realm, i. 259, A.D. 1311; and *aver de poys* in the same, i. 156, A.D. 1309; also *avoir-de-peise* in an E. poem, about A.D. 1308; Reliq. Antiq. ii. 175. The F. *avoir*, though really an infinitive mood, was constantly used as a sb. (cf. *leisure*, *pleasure*), and the true sense was, accordingly, 'goods of weight,' i.e. goods sold by weight. We find *aveyr* (also *avoir*) with the sense of 'property' or 'goods' as early as in P. Plowman, C. vii. 32. This correction does not affect the etymology, except as relates to the *du*. The corresponding Latin words are, exactly, *habere*, *de*, and *pensum*. *Avoirdupuis* (as if, to have weight) is, in fact, a mistake for *avoirdepois* (goods of weight).

**AVOW**. The following note, by Dr. Murray, is from the Phil. Soc. Proceedings, Feb. 6, 1880. 'Diez takes F. *avouer* from *advocare*, Littré, Burguy, and Brachet from *advōtare*. Without presuming to "pose as an O. F. scholar," he thought there were certainly two O. F. *avouer*; 1:—Lat. *advocāre*, cf. *louer*, *jouer*:—*lōcare*, *jōcare*; 2:—Lat. *advōtare*\*, cf. *vouer*, *dévouer*, Lat. *vōtare*\*, *devōtare*; the first two quotations in Littré belonging to *advōtare*, the rest to *advocare*. Both verbs were adopted in Eng.; No. 1 before 1200, and still in use; senses to appeal to, call upon (as lord), acknowledge (as lord, or in any relation), own, confess; hence *Avowal*, and the obs. *Avowry*, *Avowè*, *avow*, an acknowledged patron, mod. *Advowee* and *Advowson* (*Advocationem*); No. 2 before 1300, in senses to bind with a vow, dedicate, take a vow, make a vow, now obs. From this the obs. n. *avow*, "An avow to God made he." The F. *avow* belongs to *avouer* 1. In later Eng. they may have been looked upon as senses of one word, and were occasionally confused, as when a man *avowed* (*advocavit*) his sins, and *avowed* (*advotavit*) a pilgrimage by way of penance.'

**AWAY**. Cf. Icel. *afuega*, astray, lit. off the way, out of the way. This may have influenced the sense of the E. word.

**AWKWARD**. The forms *afgr*, *øfgr*, which have been questioned, are in Vigfusson's Dictionary; the O. Sax. word which I print as *avuk* is given in Glosa of the Helian, where the letter which I print as *v* is denoted by a *b* with a line drawn through the upper part of the stem. Prof. Stephens calls attention to a passage too important to be passed over. In the Prologue to St. Matthew's Gospel, in the Northumbrian version, ed. Kemble, p. 2, l. 11, the Lat. word *peruersa* is glossed by *wiðirworda vel afulic*. Comparison with the Icel. and O. Sax. forms shews that *afulic* here stands for *afulic* (or *afuglic*), i.e. *awk-like*, with the sense of perverse. This is clear evidence that the mod. E. *awk* in *awkward* was

represented by *afuk* in O. Northumbrian. Palsgrave has: 'auke stroke, *reuers*'; also: 'men ryngue aukewarde, on sonne en bransle.'

**AWN**, l. 3. For *agun* read *agune*; the form really given in the passage cited is the pl. *agunes*. We also find *awene*, *awne*, Prompt. Parv. p. 18. The cognate Gk. word is *ἀγνα*, which comes nearer to it than *ἀγυρον*.

**AWORK**. Stratmann says: 'not *set awork*, but only *a work*, occurs in Shakespeare.' This is hypercritical; as a fact, *awork* occurs in the first folio, in Troil. v. 10. 38, which I actually cite; in the other three passages which I cite, it occurs as *a-work*. Thus the criticism fails in all four instances; I do not know what is meant by it.

\***AYAH**, a native waiting-maid, in India. (Port., = L.) The spelling answers more nearly to the Span. *aya*, a governess, fem. of *ayo*, a tutor, but the word was certainly introduced into India by the Portuguese; the final *h* is an E. addition. — Port. *aia*, a nurse, governess; fem. of *aio*, a tutor of a young nobleman. Origin uncertain; Diez imagines it to be of Germanic origin; Wackernagel (with greater probability) suggests Lat. *asia*, by-form of *ava*, a grandmother, allied to *avus*, a grandfather. See Unold. Minshew's Span. Dict. (1623) has *aya*, 'a nurse, schoolmistress.'

**AZURE**. Rather (Arab., = Pers.) than (Arab.). The Arab. *lajward* is merely borrowed from Pers. *lajaward* or *lajward*, 'lapis lazuli, a blue colour'; Rich. Dict. p. 1251. The mines of Lajward (whence the name) are situate in Turkestan, N. of the Hindoo Koosh, and N.E. of Cabul.

**BABBLE**. Otherwise, *babble* may be taken as the frequentative of *blab*; see under Bubble. Since *bab*, *blab*, are of imitative origin, it makes little difference. Cf. G. *pappeln*.

**BACHELOR**. The derivation from *uacca* is that given by Diez; but it is by no means sure. Scheler remarks: 'Other etymologists, perhaps rightly, start from the Celtic [Welsh] *bach*, little, young, whence were naturally derived the old terms *bachele*, *bachelette*, young girl, maid, *baceller*, to make love, also to begin an apprenticeship. *Bachele*, in its turn, would have produced the form *bachelier*. Chevallet says that the Picard *baichot*, and in Franche-Comté *paichan*, are still used to mean a little boy.' I may add that *bacele*, *bacelette*, a young girl, and *baceller* (verb) will be found in Roquefort; who also gives *bacele* in the sense of a piece of land, as much as twenty oxen could plough in a day, and thence deduces the word *bachelor*, a young man. The derivation remains, in fact, unsettled.

**BACKGAMMON**. Wedgwood remarks that 'his etymology is something more than a guess,' because the game is played on a tray-shaped board, and the word *blot*, used in the game, is Danish; see Blot (2). But it is remarkable that *back*, a tray, does not seem to appear either in Middle or provincial English (except, that in London, a *back* means a large brewer's tub); and it seems to me very doubtful if the game was originally played on 'a tray-shaped' board. On the contrary, it was called 'tables,' and I suppose that these 'tables,' or flat boards, had originally no protecting rim or ridge at the edge. I strongly suspect that Strutt is quite right, when he says, in his Sports and Pastimes, bk. iv. c. 2. § 16, that 'the words are perfectly Saxon, as *bæc* and *gamen*, i. e. Back-Game; so denominated because the performance consists in the players bringing their men back from their antagonists' tables into their own; or because the pieces are sometimes taken up and obliged to go back, that is, re-enter at the table they came from.' I object to the former of these solutions, because the men are not brought back, but forward; but the latter solution is highly probable. The word would then be wholly English; not a hybrid form.

**BACON**. Stratmann says the M. H. G. form is *bache*, not *backe*; Wackernagel gives both forms.

**BAD**. Section 8, which was merely a guess, should be cancelled. It is hardly worth while to discuss further this difficult and much-disputed word.

**BADGER**, subst. Mr. Nicol's note upon this word is as follows. 'This word, which originally meant "corndealet," is generally derived from the now obsolete F. *bladier*, with the same sense. Mätzner and E. Müller remark that this derivation offers serious phonetic difficulties; in fact, not only is there the loss of *l*, which is not unexampled, but there is the consonantification of the *i* of the O. F. diphthong *ie* to *dz*, a change of which no instance is known, though O. F. words with *ie* are very common in English. An even more serious difficulty, already pointed out in the Romania (1879, v. 8, p. 436)—I presume by Prof. G. Paris, not by Mr. Wedgwood—is that *bladier*, like many other words in Cotgrave, is a Provençal form, and consequently could not have got into Mid. Engl.; the real French word is *blaiier* (Cotgr. *blayer*), of which Mod. F. *blaireau*, 'badger' (the animal), is a diminutive. Now *blaiier* would have given Mid. E. *blayier*, Mod. E. *blair*, just as *châliere* gave *chayere*, *chair*; whether *blayer*, *blair* has anything to do with the

Scotch name *Blair*, I do not know, but it clearly is not *badger*. Assuming the loss of *l*, *badger* can hardly be anything but a derivative of Old F. *blaage*, which means both "store of corn" and "tax on corn." I do not find an Old F. *blaagier* recorded, but it probably existed, especially as there is, I think, no trace of the simple substantive (which would have been *blage*) in Engl.; the word, transliterated (or rather trans-sonated) into Latin, would be *ablâtaticarium*. It is very possible that examples of an Old F. word *blaagier*, and of a Mid. E. form *blageer*, may yet be found; in any case the ordinary derivation from Prov. *bladier* (= Lat. *ablâtaticarium*) is historically and phonetically impossible.—H. Nicol. Mr. Wedgwood points out that there is actual evidence for a belief that the badger does lay up a store of corn. Herrick (ed. Hazlitt, p. 468) calls him the 'gray farmer,' alluding to his store of corn.

'Some thin

Chipping the mice filcht from the bin

Of the gray farmer.' King Oberon's Palace.

I see little difficulty in supposing that the Southern F. form *bladier* (given by Godefroy) may have reached us; indeed, we actually find the Anglo-F. form *blader*, a corn-dealer, both in the Liber Albus, p. 460, and the Liber Custumarum, p. 303. Still, *badger* answers better to an O. F. *blaagier*; and either way we are led back to the Low Lat. *ablatum*, as already shewn. I may add that *bager*, a corn-dealer, occurs in Eng. Gilds, p. 424; and, spelt *badger*, in the Percy Folio MS., ii. 205; see Mätzner. Mr. Palmer's proposal to identify *badger* with some M. E. form of *buyer* is, in any case, utterly untenable.

**BAFFLE**. May be simply described as (Scand.). Jamieson also gives *bachle*, as a variant of *bauchle*, which is much to the purpose.

**BAG**. 'Bulga, *balge* oððe *bylge*'; Wright's Voc. ii. 12 (11th century). **BAGATELLE**. Not (F., = Ital.), but (F., = Ital., = Teut.).

**BAILS**. But we also find Low L. *badallum*, a gag; which makes it probable that the etymology of *baillon* is from Low L. *badare*, to gape, open the mouth, because a gag keeps the mouth open (Scheler). See **ABEYANOE**. Whether this really helps us to the etymology of *bails*, I cannot say. See also *bail* (1) in Godefroy.

**BAIT**. Add: So also Swed. *beta*, to bait, graze, feed, causal of *bita*, to bite; *bete*, pasture, grazing, also a bait; Dan. *bed*, a bait. The Icel. *beita*, to bait, is formed from *beit*, pt. t. of *bíta*, to bite.

**BAIZE**. So also *bays*, i. e. baize, in Arnold's Chron. ed. 1811, p. 235 (about 1502).

\***BAKSHISH**, **BACKSHEESH**, a present, small gratuity. (Pers.) Pers. *bakhshish*, a present, gratuity, drink-money; Rich. Dict. p. 247; also *bakhshish*, id., and in Palmer, Pers. Dict. col. 72. Cf. Pers. *baksh*, part, share, *bakhshidan*, to give, bestow; *bakhshak*, *bakhshi*, a portion. Allied to Zend *bak-h*, to distribute, *báji*, tribute, Skt. *bhaji*, to divide; Fick, i. 381 (✓BHAG).

\***BALAS-RUBY**, a variety of ruby, of a pale rose red, or inclining to orange. (F., = Low Lat., = Arab., = Pers.) Formerly *balais*, *balays*. Palsgrave has '*balays*, a precious stone, *balé*.' Cotgrave explains F. *balay* as 'a balleis ruby.' = F. *balais*, a balas-ruby (Littre); O. F. *balais*, *balai* (id.); also *balay*, *balé*, as above. = Low Lat. *balascius*, *balascus*, *balasius*, *balassus*, *balagius*, a balas-ruby (Ducange). Cf. Ital. *balascio*, Span. *balax*, = Arab. *balakhsh*, a ruby (given by Devic, Supp. to Littre, q. v.) = Pers. *badakhshí*, a ruby; so called because found at *Badakhsh*, or *Badakhshán*, 'the name of a country between India and Khurásán from whence they bring rubies'; Rich. Dict. p. 249. *Badakhshan* lies to the N. of the river Amoo (Oxus), and to the E. of a line drawn from Samarcand to Cabul; see Black's Atlas. The change from *d* to *l* is precisely the change found in Lat. *lacrima* for *dacrima*. Cf. *Malagasy* with *Madagascar*.

**BALÉ** (1). We even find the spelling *balle* in English; as in 'a *balle* bokrom,' a bale of buckram, Arnold's Chron. ed. 1811, p. 206. On the other hand, we find the Anglo-French *bale*, Stat. of the Realm, i. 218 (about A. D. 1284).

**BALK** (1). Stratmann gives the Icel. form as *balki*; I copy *bálkr* from Vigfusson.

**BALLAST**. '*Balast* of a shyppe, *lestage*;' Palsgrave. In giving the etymology, I relied upon the Dan. form *baglast* as being the truest form. This is untenable, for it happens that *baglast* is merely due to popular etymology, the word being turned into *baglast* (back-load) to give it a sort of sense. Molbeck (Dan. Dict.) tells us that the Dan. word was formerly *barlast*, as in Swedish. Next, Thre tells us that *barlast* was a corruption of *ballast*. We are thus brought back to *ballast* as being the oldest form; and, this being so, I at once accept Koolman's etymology, as given by me in sect. O, p. 49. That is, *bal-last* is *bale-last*, evil or worthless load, as being the unprofitable part of the cargo. See **Bale** (2) and **Last** (4).

**BALM**. Not (F., = Gk.), but (F., = L., = Gk., = Heb. ?). The Anglo-French forms are both *basme* (Philip de Thau, Bestiary, l. 234), and *balme* (Life of Edw. Confessor, 4354). Both from a form *balsme*\*, which makes the identity with *balsam* certain. See note below.

**BALSAM.** Perhaps a Semitic word. Cf. Heb. *básám*, balsam.  
**BAMBOO.** The Canarese word is *banbu*; Wilson, Gloss. of Indian Terms, p. 57.

**BANDY-LEGGED.** Not (F. and E.), but (F. and Scand.).

\***BANGLE**, a kind of bracelet. (Hind.) 'The ankles and wrists ornamented with large rings or bangles;' Archæologia, vol. viii. p. 256, an. 1787 (Davies). From Hindustani *bangri*, 'a bracelet, an ornament for the wrist; corruptly, a bangle;' Wilson, Gloss. of Indian Terms, p. 59.

\***BANJO**, a six-stringed musical instrument. (Ital., = Gk.) A negro corruption of *bandore*, which occurs in Minshew's Dict. (1627). Again, *bandore* is for *bandora*, described in Queene Elizabethes Achademy, ed. Furnivall, p. 111; Chappell's Popular Music, i. 224, ii. 776. Also written *pandore*: 'The cythron, the *pandore*, and the theorbos strike;' Drayton, Polyolbion, song 4. = Ital. *pandora*, *pandura*, 'a musical instrument with three strings, a kit, a croude, a rebecke;' Florio. = Gk. *πανδοῦρα*, *πανδοῦρις*, also *φάνδορα*, a musical instrument with three strings (Liddell and Scott). Not a true Gk. word; Chappell says the Greeks borrowed it from the ancient Egyptians.

**BANK.** 'Sponda, hó-banca;' i. e. a couch; Wright's Voc. i. 290. This authorises A. S. *banca*, a bench.

**BANNERET.** 'He is properlie called a *banret*, whose father was no carpet-knight, but dubbed in the field vnder the banner or ensigne;' Stanhurst, in Holinshed's Desc. of Ireland, ed. 1808, vi. 57. The Anglo-French *banere* (i. e. *baneré*) a banneret, occurs in Polit. Songs, ed. Wright, p. 297, an. 1307.

\***BANSHEE**, a female spirit supposed to warn families of a death. (Gaelic.) 'In certain places the death of people is supposed to be foretold by the cries and shrieks of *benshi*, or the Fairies wife;' Pennant, Tour in Scotland, 1769, p. 205 (Jamieson). = Gael. *beanshi*, a banshee; lit. fairy-woman (MacLeod, p. 627). = Gael. *bean*, a woman; *sith*, a fairy. The Gael. and Ir. *bean* = O. Irish *ben*, is cognate with E. *queen* or *queen*; Curtius, i. 215. The Gael. *sith* also means 'peace'; cf. Irish *sioth*, peace, reconciliation; *sioth*, adj. spiritual, belonging to spirits or the other world; *siothachan*, a fairy.

**BANTER.** 'Occasions given to all men to talk what they please, especially the *banterers* of Oxford (a set of scholars so called, some M.A.), who make it their employment to talk at a venture, lye, and prate what nonsense they please;' A. Wood, Life, Sept. 6, 1678 (Davies). Explained by 'to jest or jeer' in Phillips, ed. 1706.

**BANYAN.** Sir T. Herbert, Travels, ed. 1665, p. 123, says that the *English* so named the tree because the *banyans* (merchants) used to adorn it according to their fancy. This explains the reason for the name more fully, and confirms the etymology.

**BARGE.** This word should be marked as (F., = Low Lat., = Gk., = Egypt.). See below.

**BARK** (1), not (F., = Gk.), but (F., = Low L., = Gk.); or perhaps (F., = Low L., = Gk., = Egyptian). There is certainly a Coptic word *bari*, a boat; for which see Peyron's Lexicon. The ultimate Egyptian origin of *barge*, *bark* (1), and *barque*, is, consequently, almost certain.

**BARK** (3). Cf. also Swed. *bräka*, Dan. *brage*, Icel. *brakta*, to bleat (said of sheep).

**BARNACLE** (2). We also find Irish *bairneach*, *barneach*, a limpet. Possibly Celtic; see Ducange, who cites Giraldus Cambrensis, so that the word (in Celtic) is of some antiquity.

**BARNACLES.** In Neckam's treatise De Utensilibus (12th cent.), pr. in Wright's Vocab., i. 100, the O. F. *bernac* occurs as a gloss upon Lat. *camum*. If this can be connected with E. *branks*, q. v., the word may prove to be Celtic, in the particular sense of 'instrument put on the nose of unruly horses.' Cf. *camus*, quo equi per labia coguntur domite stare, barnaklys; Reliq. Antiq. i. 7. Godefroy has O. F. *bernieles*, an instrument of torture. But, in the sense of spectacles, we find the spelling *barnikles*, in Damon and Pithias, Dodsley's Old Plays, i. 279 (Davies). It is not improbable that *barnacles*, spectacles, from prov. F. *bernieques*, is distinct from *barnacles* in the other sense; though confusion between them was easy.

**BAROUCHE**, l. i. For (G., = Ital.), read (G., = Ital., = L.).

\***BARRATOR**, one who excites to quarrels and suits-at law. (F.) Spelt *barrator*, *barater*, in Blount's Nomo-Lexicon; *baratoures* in Prompt. Parv. p. 115; see Way's note. The pl. *barratours*, deceivers, is in the F. text of Mandeville, Trav. p. 160, note f. From M. E. *barat*, fraud, Ayenbite of Inwytt, pp. 39, 61, 82; *barate*, strife, R. Manning, tr. of Langtoft, p. 274; *barat*, Ancren Riwele, p. 172. The Anglo-French pl. *baratours* occurs in the Stat. of the Realm, i. 364, an. 1361; and *barat*, deceit, in Life of Edw. Confessor, ed. Luard, l. 36. = F. *barat*, 'cheating, deceit, guile, also a barter;' Cotgrave. See Barter, p. 53.

**BARRICADE.** Generally given as (F., = Ital.); rather (F., = Span., = C.). Florio has *baricata*, *barricada*, 'a barricado.' Bar-

*ricada* looks like a borrowing from Spanish; and it is important to notice that there does not seem to be an Ital. sb. *barrica*, from which the verb could be made; whereas, in Spanish, *barrica* is a barrel.

**BARTER.** Littré also suggests a Celtic origin, but refers to a different set of words. Cf. Irish *brath*, treachery, *bradach*, roguish, *brathaim*, I betray, Gael. *brath*, advantage by unfair means, treason, *bradag*, thievish; W. *brad*, treason, *bradu*, to plot.

\***BASHAW**, the same as *Pasha*, which see (p. 424). Marlowe has *basso*, 1 Tamerlane, iii. 1. 1. 'Bachat, a *Basso*, a chief commander under the great Turk;' Cot.

**BASIL** (1). Not (F., = Gk.), but (F., = L., = Gk.).

\***BASIL** (3), the hide of a sheep tanned. (F., = Span., = Arab.) Halliwell gives *bassell* leather, mentioned in the Brit. Bibliographer, by Sir E. Bridges (1810), ii. 399. The form is corrupt, *l* being put for *n*; Johnson observes that a better spelling is *basen*. The Anglo-French form is *bazene*, *bazeyne*, Liber Customarum, pp. 83, 84; also *bazain*, *bazein*, Gloss. to Liber Albus. = O. F. *basanne*, given by Palsgrave as the equivalent of a 'schepskynne towed,' i. e. a tawed sheep-skin; *bazane*, Cotgrave; mod. F. *basane*. = Span. *badana*, a dressed sheep-skin. = Arab. *bitánat*, the [inner] lining of a garment; Rich. Dict. p. 276; because basil-leather was used for lining leathern garments. = Arab. root *batana*, to cover, hide (Freytag). Cf. Arab. *batn*, the belly, interior part, Rich. Dict. p. 277; Heb. *beten* (spek with *teth*), the belly. See Littré; also Devic, Supplément to Littré; and Engelmann.

\***BASNET**, **BASNET**, **BASSINET**, a kind of light helmet. (F., = C.) Spelt *bassenet* in Halliwell, who gives several examples. M. E. *basinet*, Rich. Cœur de Lion, 403; *bacynet*, id. 5266. = O. F. *basinet* (Burguy, Roquefort); spelt *bassinnet* in Cot., who explains it by 'a small bason, also a head-piece.' Dimin. of O. F. *bacin*, a basin; see *Basin*.

**BASTARD.** Scheler remarks that the great antiquity of the phr. *filz de bast* goes far to prove the etymology. He also cites from Burguy the precisely parallel O. F. form *coitrat*, a bastard, lit. 'son of a mattress,' from *coitre*, a mattress or quilt (see *Quilt*), and G. *bankart*, the same, lit. 'son of a bench,' G. *bank*. These instances are, to me, quite convincing.

**BASTILE**, **BASTION**, **BATTLEMENT**. Diez refers these words to Gk. *βαράειν*, to support, not to G. *bast*, bast. Accordingly, he separates the O. F. *bast*, a pack-saddle, from G. *bast*. The matter is as yet hardly settled.

**BATTEN** (1). Cf. also Swed. *bättnad*, profit, advantage; from *bäta*, to profit. But these forms have a different vowel-sound, and are more closely allied to Icel. *bata* than to *batna*.

**BATTERY.** The Anglo-French *batterie*, a beating (as in the legal phr. assault and *battery*) occurs in the Stat. of the Realm, i. 48, an. 1278.

**BAULK**, the same as *BALK*, q. v.

**BAY** (3), an inlet of the sea; a recess. (F., = L.) There is great difficulty about this word. (1) We are certain that *bay* (of the sea) is from F. *baie*, with the same sense, of which word Littré gives no history. (2) We are certain that *bay* (in a building) is from F. *baie*, used as an architectural term. The difficulty is rather with the French words. My former view was that the words are identical, and I referred both to the Low Lat. *baia*, of which not much is known. Littré separates the words, referring *baie* (in architecture) to the F. *bayer*, to gape; whilst *baie*, a gulf, is supposed by him to be connected with the Latin *Baia*. Whether the words are really connected is a doubtful point; but, if we approach the etymology on the easier side first, we may at once decide (with Littré and Scheler) that the architectural term, spelt *baie* in the twelfth century, is from the verb *bayer*, to gape, and meant, originally, 'an opening,' and hence, the space between the arches in a building, a division or partition; cf. prov. E. *bay*, a partition in a barn, &c. (see Halliwell). In fact, we find the Anglo-French *baie*, with the very sense of 'gap,' in Philip de Thaan, Livre des Creatures, l. 38. The F. *bayer*, O. F. *baer*, answers to Ital. *badare*, Prov. *badar*, to wait expectantly, orig. 'to gape idly vp and downe' (Florio); all from a Low Lat. *badare*, to gape. The Ital. *stare a bada*, to stand with open mouth, cited by Diez, suggests that the verb is of onomatopoeic origin; from the syllable *ba*, expressive of gaping. This view is taken by Diez, Scheler, and Littré. β. Next, we should note that the O. F. *baie* represents Low. Lat. *badata*, and was orig. the fem. of the pp. signifying 'wide open,' and hence 'an opening.' This clears up the architectural sense of *bay*, and entirely agrees with Wedgwood's remarks, whose correction of my article I thankfully acknowledge. But Wedgwood asks us to go further, and to explain *bay*, a gulf, in a like manner. Scheler seems to incline to the same view, but remarks that, if so, Isidore of Seville should have used the form *badia*, not *baia*, when he said: 'Hunc portum ueteres uocabant *Baias*.' However, the Catalan form of *bay* is really *badia* (see Diez),

and the Port. *bakia*, a bay, points back to the same form. Minshew's Span. Dict. (1623) has '*Baia*, or *Bakia*, or *Baya*, a bay, or creeke.' We may either suppose *Baia*s in Isidore to be a corruption of *badias*, or we may suppose (with Littré) that *Baia*s is merely copied from the Lat. *Baia*, in which case it is even possible that this *Baia*s is nothing but a place-name, and has but little to do with the question. I now feel inclined to accept Wedgwood's explanation to the full, merely putting a slight difference of form between *badia*, a gulf, a derivative from *bad-are* with suffix *-ia*, and *badata*, a bay of a building, the fem. of the pp. of the same verb. To the form *badia* may be assigned the same orig. sense of 'opening.' 'We may specially note the application to the embouchure or outlet of a river, which may conversely be regarded as an inlet of the sea: [as in] Telement exploiteurent que en la *bee* du fleuve de Albule furent arrivez' (Godefroy).—Wedgwood, Contested Etymologies. Koolman, in his E. Frisic Dict., p. 78, takes precisely the same view, deriving *bay*, in both senses, from *badare*.

**BAYONET.** The word, as Richardson points out, occurs as early as in Cotgrave, who has: '*Bayonnette*, a kinde of small flat pocket dagger, furnished with knives; or a great knife to hang at the girdle like a dagger.' Hence the usual story, that they were first made at Bayonne about 1650, cannot be correct. The etymology, from Bayonne (accepted both by Littré and Scheler) may still be right; but it is clear that the word at first meant a kind of dagger independent of a gun. The first edition of Cotgrave was that of 1611. There is a good note upon the word in N. and Q. 3 S. xii. 287.

**BAY-WINDOW.** I now admit the connection with F. *béer*; see remarks on **Bay** (3) above.

**BDELLIUM.** Rather (L., = Gk., = Skt.). Lat. *bdellium*. = Gk. *βδέλλιον*; also *βδέλλα* (Liddell and Scott). Other forms are *βδολχόν*, *μαδίλακον*, which Lassen derives from a supposed Skt. *madilaka*\*, from Skt. *mada*, musk. With *βδολχόν* cf. Heb. *badólakh*; see Gesenius, Heb. Lex. 8th ed.—A. L. M.

**BE.** For 'Gael. *bé*, to exist,' read 'Gael. *bu*, was; and for 'W. *byw*, to live, exist,' read 'W. *bod*, to be.'

**BEACH.** Etym. doubtful. The following is curious; Trevisa, tr. of Higden, vii. 135, says that Canute placed his chair on the '*banke* of the see,' Lat. in *littore maris*. Cf. 'we haled your barke ouer a barre of *beach* or pebble stones into a small riuer;' Hackluyt, Voyages, i. 355. Ihe particularly notes that the O. Swed. *backe* means not only 'hill,' but 'bank of a stream;' Rietz explains Icel. *bakki* by (1) bank (2) brink of a stream. I still incline to the opinion that it is a 16th cent. corruption of the Scand. word for 'bank.' Halliwell gives '*baich*, a languet [tongue] of land, *Ray*;' but I cannot find it in Ray's Glossary. The Shropsh. *baitch* or *batch* means a valley, and is the same as M. E. *bach* in Stratmann; this can hardly be the same word, the sense being quite unsuitable.

**BEADLE.** For (E.), read (F., = M. H. G.). Certainly not English; but a French form. The A. S. *bydel* [not *býdel*, as printed] would only have given a M. E. form *budel* or *bidel*. Both these forms, in fact, occur; *budel* in the Owl and Nightingale, 1167; *bidel* in the Ormulum, 633, 9189, 9533. *Bedel* is a later form, borrowed from O. F. *bedel* (Latin *bedeau*, as in Cotgrave). = M. H. G. *bütel* (mod. G. *büttel*), a beadle; O. H. G. *putil*. = O. H. G. *put*, stem of the pt. t. pl. of *piutan*, *piotan*, to offer, shew, proclaim, cognate with A. S. *beodan*, to bid, proclaim; see **Bid** (2). In precisely the same way the A. S. *bydel* is derived (by vowel-change of *u* to *y*) from *bud-on*, pt. t. pl. of *beodan*. to bid. The adoption of O. F. *bedel* in place of the native word is remarkable. This O. F. *bedel* was Latinised as *bedellus*, whence the term *esquire bedell*, as used in Cambridge University.

**BEAGLE.** M. E. *begle*, Squire of Low Degree. 771. It is printed as *bogelle* in Wright's Voc. i. 251, col. 1, which looks like a mistake for *begelle*.

**BEAKER.** So also Swed. *bägare*, Dan. *bager*, a beaker; though these forms are of small value, being likewise borrowed from Low Latin.

**BEAR** (2), l. 2. Dele Lat. *fera*, which is cognate with E. *deer*.

**BEARD**, l. 1. Dele *berde*; the M. E. form is *berd*.

\***BEAVER** (3), **BEVER**, a potation, short intermediate repast. (F., = L.) '*Arete*. What, at your *bever*, gallants?' Ben Jonson, Cynthia's Revels, Act iv. M. E. *beuer* (= *bever*), 'drinkinge tyme, Biberium;' Prompt. Parv. = O. F. (Anglo-French) *beivre*, a drink, Gaimar's Chron. l. 5868; pl. *beveres*, id. l. 5994. Merely the substantial use of O. F. *beure*, to drink. = Lat. *bibere*, to drink. For similar examples of infin. moods as sbs., cf. *leisure*, *pleasure*, *attainder*, *remainder*. ¶ Quite distinct from *beaver* (2). It is still in use; Clare speaks of 'the *bevering* hour,' in his Harvest Morning, st. 7.

**BECKON.** See Luke i. 22, where we find the A. S. pres. part. *bicniende*, *beacniende*, *bécniende*.

**BED.** In Chaucer, C. T. 295, or in the six-text edition, 293, the form used is *beddes*, gen. case. The nom. is *bed*, Ayenbite of Inwytt, p. 31, l. 13.

\***BEDDLE**; see remarks upon **Beadle** (above).

**BEDLAM.** *Bethlehem* means 'house of bread.' = Heb. *beth*, house; *lechem* (*kh* = G. *ch*), bread.

**BEDRIDDEN**, l. 6. The reference is to Earle's first edition; in the second edition the suggestion is withdrawn. We find M. E. *bedraden* even in the singular, in Hampole, Pricke of Conscience, l. 808. It was prob. then already mistaken for a pp.

**BEECH**, l. 1. For 'M. E. *besch*,' read 'M. E. *beche*,' which is the form given, in the passage referred to, in Tyrwhitt's edition; *beech* being a mere misprint. The A. S. *bēce* is not 'unauthenticated'; we find 'Fagus, *bēce*' in Wright's Vocab. i. 285, col. 1, as is pointed out in Stratmann's Dictionary. I also find 'Esculus, *bēce*,' id. ii. 29 (11th cent.).

**BEEFEATER.** It occurs in the Spectator, no. 625 (1714); and in the old play of Histrionastix, iii. 1. 99; see Simpson, School of Shakespeare, ii. 47. The word is wrongly marked (E.), as it is a hybrid. It is to be particularly observed that the word 'loaf-eater' to signify a *servant* occurs even in Anglo-Saxon! So little is it a new term. 'Gif man ceorles hláf-etan ofslæhð' = if any one slays a churl's loaf-eater; Laws of King Æthelberht, § 25; in Thorpe's Anc. Laws, i. 8. Mr. Thorpe notes: 'lit. the loaf-eater, and consequently a domestic or menial servant.'

**BEGUINE**; p. 58, l. 18. By the expression '-*alt* is an O. F. suffix that is interchangeable with -*ard*,' I merely mean to compare -*alt* and -*ard* as to their use and force. Etymologically, they are of different origin, being allied, respectively, to G. *wald*, power, and *kart*, hard.

\***BEGUM**, in the E. Indies, a lady of the highest rank. (Pers., = Turk. and Arab.) Rich. Pers. Dict. p. 284, gives Pers. *begum*, a queen, lady of rank; also queen-mother, respectable matron. 'Queen mother' seems to be the orig. sense, as Devic explains that the word is compounded of Turk. *beg* or *bey*, a bey, governor, and Arab. *um* or *umm*, mother; so that it is lit. 'mother of the governor.' The Arab. *umm*, mother, is in Rich. Dict. p. 162. And see **Bey**. ¶ Another derivative of *bey* is the title *beglerbeg*, given to the governor of a province; see Massinger, Renegado, iii. 4. In Sandys' Travels (1632), we read of 'the *Beglerbeks*, the name signifying a lord of lords;' p. 47. This explanation is correct; *begler* or *beyler* signifying lords, and *beg* or *bey*, a lord.

**BEHAVE.** Cf. also 'the whiche . . *bekauyd hym* relygyously,' Monk of Evesham, c. 47, p. 95; 'Wyth an enarrabulle gestur and *bekauing* of gladnes'; id. c. 19, p. 47. Also: 'Behaviour, *maintien*;' Palsgrave.

**BEHEMOTH.** Not really a Heb. word, but only connected with Heb. *behemah*, a beast, by a popular etymology. It is of Egyptian origin; from *P-she-mau-t*, the hippopotamus; see Gesenius, Heb. Lex. 8th ed. p. 97; Delitzsch, on Isaiah, xxx. 6; Smith, Bible Dict. s. v.—A. L. M.

**BELFRY.** An early use of O. F. *bierfrois* as a tower for bells, has been kindly pointed out to me. 'Definiendo, quod campana, seu campanæ, et campanile, quod *bierfrois* dicitur'; Constitutio, [dated] Nov. 7, 1226; in Pertz, Monumenta Germaniae, Legg. ii. 257. The change of *r* to *l* is so common that it clearly took place, in the first instance, without any influence upon it of the word *bell*; indeed, the form *belfrid* (for *bercfrid*) occurs even in German, and is given by Lexer (N. and Q. 6 S. v. 430). Confusion with *bell*, however, fixed its present sense.

β. The etymology of M. H. G. *bercfrid* or *bercfrut* is not given quite correctly at p. 59. It is not a compound of two nouns, but of a verb and noun, like E. *daredevil*. The derivation, as given by Wackernagel, is from *berg-en*, to protect, guard, and M. H. G. *writ* or *frid* (O. H. G. *fridu*, G. *friede*), peace, or rather personal security, which is the first sense of Icel. *fridr*. Thus the sense was 'protecting personal safety,' or 'affording protection'; hence, a guard-tower, &c. The word has been tediously discussed; see N. and Q. 6 S. v. 104, 158, 189, 271, 297, 429, &c. The second syllable is from the same source as the second syllable in *affray*. See **Frith**.

**BELT.** The A. S. *belt* appears in a Glossary pr. in Mone's Quellen und Forschungen, Aachen, 1830, p. 341, where we find: 'baltheus, *belt*.' Also: 'Balteum, *gyrdel*, *oððe belt*;' Wright's Voc. ii. 11 (11th cent.).

\***BEND** (2), a slanting band, in heraldry; one of the nine ordinaries. (F., = G.) Spelt *bende* in Book of St. Albans (1486), pt. ii., leaf c. r. Not an E. word, but from O. F. *bende*, which was a modification of *bande*. The Anglo-French *bende*, in the heraldic sense, occurs in Langtoft's Chron. ii. 434. Cotgrave gives *bende*, the same as *bande*; and assigns 'a bend in armory' as being one meaning of *bande*. The M. E. *bende* also meant a fillet; see Cath. Anglicum, p. 27, note 7;



and 'fillet' is another meaning assigned by Cotgrave to *bande*. Roquefort also gives O. F. *bande* as meaning 'bande, bandeau.' = G. *band*, a band, string, fillet, bond. = G. *band*, pt. t. of *binden*, to bind; see **BAND** (2). Der. *band-let*, from F. *bandelette*, the same as *bandelette* (Cotgrave); dimin. of *bande*.

\* **BENZOIN**, a resinous substance. (F., = Span., = Arab.) Spelt *benzoin* in Lingua, iv. 3, in Old Plays, ed. Hazlitt, ix. 419 (1607). Called also *gum benzoin*, and (by a singular popular etymology) *gum Benjamin*. Phillips (1706) calls it 'benjamin or benzoin.' = F. *benjoin*, 'the aromaticall gumme, called benjamin or benzoin;' Cotgrave. The *n* seems to be a F. addition; Cotgrave also notes that *benjoin Français* meant 'the hearbe maisterwort, or false pellitory of Spain;' shewing that *benjoin* was not a F. word, but Spanish. = Span. *benjui*, 'benjamin or benzoin, gum-resin;' Neuman. Shewn by Engelmann and Dozy (and approved by Devic) to be a corruption (dropping the first syllable) of the Arab. name for benzoin, which was *lubān jāwī*, lit. Javanese frankincense. Perhaps *lu-* was confused with the Span. fem. def. art. *la*. The Arab. *lubān* means frankincense, benzoin; Rich. Dict. p. 1256; whilst *jāwī* means belonging to Java, Javanese. *Benzoin* really comes from Sumatra, but Devic says that the Arabs regarded Java as a name for that island also. With Arab. *lubān*, cf. Heb. *leḥnānāh*, frankincense, from the root *lāvan*, to be white (whence Gk. *λίβαρος*).

**BERYL**. The original of Gk. *βήρυλλος* may be the Skt. *vaidūrya*. *Vaidūrya* has been recognised as the original of the Greek *βήρυλλος*, a very ingenious conjecture, either of Weber's or of Pott's, considering that lingual *d* has a sound akin to *r*, and *ry* may be changed to *ly* and *ll* (Weber, *Omina*, p. 326). The Pers. *billaur* or *ballār*, which Skeat gives as the etymon of *βήρυλλος*, is of Arabic origin, means crystal, and could hardly have found its way into Greek at so early a time; Selected Essays, by Max Müller, 1881. ii. 352.

\* **BESANT, BEZANT**, a golden circular figure, in heraldry. (F., = L., = Gk.) Intended to represent a gold coin of Byzantium. M. E. *besant*, Gower, C. A. ii. 191; Wycliffe, Matt. xxv. 25. = O. F. *besant*, 'an ancient gold coin;' Cot. = Low Lat. *byzantium*, acc. of *byzantius*, a besant, coin of Byzantium. = Lat. *Byzantium*. = Gk. *Βυζάντιον*, the old name of Constantinople.

**BESTEAD**. Add: So also Swed. *stadd*, circumstanced; *vara stadd i fara*, to be in danger; &c.

**BEVEL**. Mod. F. *biveau* (Littré).

\* **BEVER**, a potation; see **BEAVER** (3) above.

**BEVERAGE**. It occurs in M. E.; in Mandeville, Trav. p. 141; Spec. of Engl. ii. 170, l. 56. Cf. O. F. *beverage*, s. v. *Breuvage* in Littré.

**BEVY**. In the Book of St. Albans (1486), leaf f 6, we find: 'A bevy of Ladies, A bevy of Roos [roes], A bevy of Quaylis.' Also 'a bevy of roos,' Reliq. Antiq. i. 154.

**BIAS**. Add: if this be right, the etymology is from *bi-*, double; and *facies*, a face. So Scheler.

**BIBLE**. Not (F., = L., = Gk.), but (F., = L., = Gk., = Egyptian.). The Gk. *βιβλος*, papyrus, is not a Gk. word, but borrowed from Egyptian. I suspect it is nothing but a debased spelling of the very word *papyrus* itself. The weakening of *p* to *b*, and the change of *r* to *l*, are very common phenomena.

**BID** (1). Add: So also Swed. *bedja*, to pray, pt. t. *bad*; Dan. *bede*, to pray, pt. t. *bad*.

**BID** (2). So also Icel. *bjóða*, to bid, pt. t. *bauf*; Swed. *bjuda*, Dan. *byde*; &c.

\* **BIGGIN, BIGGEN**, a night-cap. (F.) In Shak. 2 Hen. IV. iv. 5. 27. = O. F. *beguin*, 'a biggin for a child;' Cot. He also gives *beguiner*, to put on a biggin. Palsgrave has: '*Biggayne*, a woman that lyveth chaste;' and '*Byggen*, for a chyldees heed;' for both words he gives F. *beguine*. Doubtless named from a resemblance to the caps worn by the nuns called *Béguines*, who, as Cotgrave remarks, 'commonly be all old, or well in years.' See *Beguine*. ¶ *Biggin* also occurs as a spelling of *piggin*.

**BIGHT**. M. E. *bist*, a bend; spelt *bygt*, Gawain and the Grene Knight, 1349. 'The *bygt* of the harme,' i.e. bend of the arm, Reliq. Antiq. i. 190. The A. S. form is *byht*, but this only occurs in a vague and extended sense; see Grein. The modern sense is due to Scand. influence.

**BIGOT**. The view here advocated was combated by Mr. Wedgwood in a letter which appeared in the Academy, Aug. 9, 1879; see a long article on the word in his Contested Etymologies.

**BILLION**. To be marked as (F., = L.). The word was coined in the 16th century, and, apparently, in France; see Littré. Cotgrave has the word, explained by 'a million of millions.'

**BIRD**. Stratmann challenges the derivation of A. S. *brid* or *bridd* from *brédan*; but I do not give that derivation. I merely suggest a connection; and I still hold that the Teut. base is BRU,

whence also A. S. *bréowan*, to brew, *bríu*, broth, *broð*, broth, *bréad*, bread, *bród*, a brood, *brédan*, to breed, &c.; see Fick, iii. 217.

**BISSON**. Dr. Stratmann well suggests that the right form of the A. S. word is *bisene*, not a corruption of the pres. part. *bisednd*, but a correct form; compounded of *bi*, prefix, and the A. S. *sene*, visible, manifest, clear, usually written *gesyne* or *gesene* (the prefix *ge-* making little difference); see Grein, i. 462. Thus *bisene* would mean 'clear when near at hand,' hence short-sighted. The A. S. *gesyne* is allied to *seón*, to see.

**BIT**, (1) and (2). *Bit* (1) is A. S. *bita*, masc. gen. *bitan*; but A. S. *bite*, gen. *bites*, is mod. E. *bite* (Stratmann). As to the former, cf. 'gelter þam bitan,' after the bit (morsel), John xiii. 27; 'Frustum, bita,' Wright's Voc. ii. 151.

**BITCH**. 'Canicula, *bicce*;' Wright's Voc. ii. 23 (11th cent.).

**BITTERN**. Cf. Lat. *butire*, *bubere*, to cry as a bittern; *baubari*, to yelp. Almost certainly of imitative origin.

**BIZARRE**. Spelt *bizzarr*, Gentleman Instructed, p. 559, 10th ed. 1732 (Davies); also in North's Examen, 1740, p. 31. Probably from Basque *bizar*, a beard; so that Span. *bizarro* may have meant bearded, and hence valiant; just as Span. *bigote* means a moustache, but *hombre de bigote* means a man of spirit and vigour.

**BLACKGUARD**. In the Accounts of St. Margaret, Westminster, p. 10, under the date 1532, we find: 'item, received for iiij. torches of the black guard, viijd.:' see Brand's Popular Antiquities, ed. Ellis, ii. 316. In Like Will to Like (1568), pr. in Dodsley's Old Plays, ed. Hazlitt, iii. 323, we find: 'Thou art served as Harry Hangman, captain of the black guard.' The quotation from Stanishurst at p. 65, col. 2, is from p. 68 of vol. 6 (ed. 1808).

**BLAIN**. For A. S. *blāgen*, see A. S. Leechdoms, i. 280, l. 1; ii. 128, l. 21.

**BLAME**. Not (F., = Gk.), but (F., = L., = Gk.).

**BLARE**. Cf. O. Du. *blaren*, 'to lowe as a cowe;' Hexham.

**BLASPHEME**. Not (Gk.), but (L., = Gk.).

**BLAST**. So also Swed. *bläst*, wind, blowing weather; *bläa*, to blow. Wedgren also has the form *bläst*, a blast or gust of wind.

**BLAZE**. In Mone's Quellen und Forschungen, we find in a glossary the entries: '*facula, blas*' (sic), p. 402; '*faculā [abl.], blasan*', p. 351; '*flammæ, blasen*' (pl.), p. 393; '*faculis, blasum*,' p. 403. Note also: '*Lampas, blase*,' Wright's Voc. i. 26, col. 2.

**BLEB, BLOB**. In the Book of St. Albans (1484), leaf c 6, back, we find: 'When thou seeth (sic) thy hauke vpon his mouth and his chekis *blotted* [puffed out], then she hath thys sekenes called Agrum.'

\* **BLINDMAN'S BUFF**. 'To play at *blindman-buff*;' Randolph, Works, p. 394 (1651), ed. Hazlitt (cited by Palmer). It is mentioned earlier, in the Prol. to The Return to Parnassus (1606). And, in 1598, Florio explains Ital. *minda* by 'a play called hoodman blind, blind hob, or *blindman buff*.' Here *buff* is the F. *buffe*, 'a buffet, blow, cuffe, box, whirret, on the eare,' &c.; Cotgrave. From O. F. *buse* (a word widely spread); see further under **BUFFET** (1). The explanation is given by Wedgwood as follows:—'In West Flanders *buf* is a thump; *buffen*, to thump, *buf spelen*, a game which is essentially blindman's buff without the bandaging of the eyes. One player is made the butt of all the others, whose aim is to strike him on the back without his catching them. When he catches the boy who gave him the last buffet, he is released and the other takes his place. See De Bo, West-Flemish Dict.' See also Koolman, East-Frisian Dict., who quotes the phrase *dat geid up'n blinden buf*, that is done (lit. goes) at hap-hazard (lit. at blind buff). And see *buf* in Diez, iii. 222. Root unknown.

**BLOT** (2). The expression 'made a *blot*,' with reference to the game of 'tables,' occurs in Dryden, Wild Gallant, Act i. sc. 3.

**BLOTCH**. Add: Cockayne renders A. S. *blæce* (dat. case) by 'blotch;' see A. S. Leechdoms, ii. 8, l. 1. *Blotch* might answer to an A. S. verb *blacian*, formed from *blæc*, black. Indeed, Ettmüller gives *blacian*, with two references, but he has been misled; in both places, the word is *blacian*, to grow bleak or pale; see Ælfric's Grammar, ed. Zupitza, p. 154, l. 7; p. 212, l. 7. But cf. Du. *blaken*, to scorch.

**BLUDGEON**. As the word is rare, I note the occurrence of Corn. *blagon* (with *g* as *j*), a bludgeon, in the Cornish miracle-play De Origine Mundi, l. 2709; see Phil. Soc. Trans. 1869, p. 148.

**BLUNDER-BUSS**. '*Blunderbus*, which seems to be a later name for the old *harquebus*, which was fired from a rest fixed in the ground, is not probably (as generally stated) a corruption of Dutch *donderbus*, G. *donnerbüchse*, but another form of the word *blanter-bus*. *Blanter-bus* seems originally to have been *plantier-bus*, a derivative doubtless of Lat. *plantare*, F. *planter*, Ital. *piantare*, denoting the

firearm that is planted or fixed on a rest before being discharged. . . King James, in 1617, granted the gunmakers a charter empowering them to prove all arms—'harquesbusse (*plantier-busse*, alias *blanter-busse*) and musquetoon, and every calliver, musquet, carbine,' &c., Original Ordnance Accounts, quoted by Sir S. D. Scott, *The British Army*, vol. i. p. 405. — Palmer, *Folk-Etymology*. Cf. '*het geschut planten*, to plant ordnance,' Hexham. If this be so, *blunder-* is from Lat. *plantare*; see *Plant*. The syllable *-bus* is explained at p. 68.

**BLUNT.** The derivation given is much strengthened by the early occurrence of the word in the Ormulum with the sense of 'dull of sight,' and in close connection with *blind*. Moreover, the Ormulum contains many words of Scand. origin. 'Forr unnwis mann iss blunnt and blind off herrtess e3he sihhe,' i.e. for the unwise man is dull and blind of the eye-sight of his heart; Orm. 16954. This quotation is given by Mätzner, who adopts the etymology which I have already given. The author of the Prompt. Parv. seems to have recognised the common origin of *blunt* and *blunder*. He gives: '*Blunderer*, or *blunt warkere* [worker], hebefactor, hebeficus; and '*Blunderynge*, or *blunt warkynge*, hebefaccio.'

**BLUSH.** l. 3. It answers still better to A. S. *blyscan*, to glow, for which Stratmann refers us to Mone, *Quellen und Forschungen* (Aachen, 1830), p. 355, where we find: 'Rutilare, *blyscan*, *blyscan*.' In the phr. 'at the first *blush*,' i.e. at the first glance, we have the same word. See Joseph of Arimathea, 657; where Mätzner well translates *blusch* by G. *Blick*.

**BLUSTER.** Stratmann cites M. E. *blusteren*, Allit. Poems, ii. 886, P. Plowman, B. v. 521; but the sense of this verb is to wander aimlessly about, and it does not at all answer to *bluster* in the modern sense. It means nearly the same as *blunder*. But cf. E. Fries. *blütern*, to bluster, from *blüßen*, to blow, allied to *blasen*, to blow.

\* **BOARD** (2), verb, to go on board a ship; also to accost. (F., = Teut.) Though the sb. *board* is E., the verb is borrowed from F., and does not appear in M. E. It is common in Shak. in both senses; *bord*, to accost, is in Spenser, F. Q. ii. 2. 5, ii. 4. 24, &c.; see *board* in Nares. 'At length herself *bordeth* Æneas thus,' Surrey, tr. of Æneid, iv. 304. 'I *borde* a shyppe or suche lyke, *faborde* vne nauire,' Palsgrave. Short for *abord*, which occurs in Cotgrave. — F. *aborder*, 'to approach, accost, abboord, board, or lay aboord;' Cot. — F. *a*, to (= Lat. *ad*); and *bord*, edge, brim, side of a ship. — Icel. *bord*, Du. *boord*, board, side of a ship; see *Board*.

**BOAST.** Perhaps (E.). Not Celtic; the Corn. *boist* is merely borrowed from E. (Rhys). Perhaps the same may be said of the other forms. The Lowl. Sc. *boist* or *boast* means to terrify, intimidate; and the sb. means intimidation, being spelt *boist* in Wallace, x. 127, xi. 389; and *boist* in Douglas, tr. of Virgil (Jamieson). In the last instance, it is printed *boist* (riming with *ost*) in Small's ed. iii. 211, l. 16. The M. E. *boist* means 'noise,' K. Ali-saunders, 4068; and 'pride,' Rob. of Glouc. p. 258 [not 285]; it is also spelt *boost*, P. Plowm. B. xiv. 247 (footnote). On the whole, it seems probable that the word is E., though not found in A. S. Wedgwood compares G. *pusten*, to puff or blow; which see in Weigand, who connects it further with G. *pausback*, a person with full, puffed cheeks. The G. *pusten* is much the same as *bauschen*, *bausen*, to swell, bunch out. Cf. also Swed. *pust*, a puff of wind, *pusta*, to blow, puff. The O. Swed. *pust* meant a pair of bellows (Ihre). In the Bremen Wörterbuch we have *pusten*, to blow, *püster*, a pair of bellows, *pustig*, *püsig*, swollen with wind, puffed out. The Du. *puist* means a pimple, i.e. swelling. β. We trace in all these an imitative √PUS, to puff, blow; whence might well have been formed Swed. *pust-t*, a puff of wind, M. E. *boos-t*, a noise, orig. an explosion of air, a crack, as Wedgwood suggests. Cf. root No. 444, p. 746. The *-t* is a common A. S. noun-suffix, as in E. *blas-t*, *din-t*, *fros-t*, *thirs-t*; and *blas-t* is a closely parallel formation. The sb. *boast* is the older formation, the verb *boast* being taken from it. The senses of puffing out and noisy bragging are easily connected. See also note on **Boisterous** (below). ¶ In connection with this supposed root, it deserves to be mentioned that it is discussed in Koolman's E. Friesic Wörterbuch, s. v. *bossem*, *bosom*. He proposes to derive from it the word *bos-om* also, as meaning 'swelling,' that which is swollen out. And I believe he is right. We should then have, from √PUS, to puff out, the derivatives PUS-A, bag (Fick, iii. 167); PUS-TA, a puff, noise, boast; and PUS-A-MA, swelling, bosom. The *p* and *b* could easily be interchanged in an imitative root of this description; cf. *buzz*, *birr*, *purr*, and Gk. φῶσα, a blast, pair of bellows.

**BODE.** So also Icel. *boð*, a bid, offer, is derived from the stem of *boð-inn*, pp. of *bjóða*, to bid. So also Swed. *bud*, an offer, *bud*, a messenger, message, are from *bud-en*, pp. of *bjuda*, to bid; and Dan. *bud*, a message, is from *bud-et*, pp. of *byde*, to bid. Thus the precise relationship of *bode* to *bid* is completely made out.

**BODKIN.** Another M. E. form is *bodekin*, Prompt. Parv. p. 42.

The derivation usually given, from W. *bidogyn*, fails, from the fact that this word is accented on the o. We may, however, consider the suffix *-kin* as the usual E. dimin. suffix, and then *boide*, *bode* (two syllables) may be corruptions of the Celtic word now represented by W. *bidog*, Gael. *biodag*, Irish *bideog*, a dagger.

\* **BOHEA**, a kind of tea. (Chinese.) So named from the *Bohea* hills. 'The *Bou-y tcha* (Bohea tea) takes its name from a mountain called *Bou-y*, situated in the province of Fo-kien;' Engl. Cycl. s. v. *Tea*. Fo-kien is *Fukien* in Black's Atlas, on the S. E. coast of China.

**BOLL** (2). The A. S. *býle* occurs in a gloss. 'Fruncus, *wearte* [wart], *byle*;' Wright's Voc. ii. 151. Add Swed. *böld*, a boil, tumour (where the *d* is excrescent); also Swed. *bula*, a bump, swelling. All the forms cited are from a base BUL-, whence Goth. *ufbauljan*, to puff up. The Icel. *beyla*, a swelling, also belongs here; since the Icel. *ey* (by the usual vowel-change) is due to *au*. The mod. E. word ought rather to be *bile*, as it is provincially; the diphthong *oi* is a substitution due to confusion with the verb to *boil*, of F. origin. I now doubt the connection with *bulge*.

**BOISTEROUS.** Perhaps (E.); not (C.). When we find Low. Sc. *boist* used as another form of *boist* (see note on **Boast** above), it becomes probable that M. E. *boist-wous* or *boist-ous* is a mere extension from M. E. *boost*, *boist*, a loud noise. I now agree with Wedgwood's suggestion, and admit the justice of his criticism, that 'the objection to the derivation from the W. *buysius*, wild, brutal, ferocious, is not only the wide divergence of meaning, but the extreme improbability that a word of this abstract meaning should have been borrowed from the Welsh.' Thus *boisterous* is noisy, or *boast-ful* (in the early sense of *boast*). Cf. '*Boustuousnesse*, *impetuosité*;' Palsgrave.

**BOLLE**, l. 1. The M. E. *bole* cited is the dat. case. Stratmann gives the nom. as *bol*, but without a reference. The nom. is written *bole* in the Destruct. of Troy, 4960.

**BOLT.** 'Catapultas, speru, *bollas*;' Wright's Voc. ii. 18 (11th cent.). The Low L. *catapulta* means a bolt as well as a catapult.

**BOLT, BOULT**, to sift meal. The M. E. pp. *bultedd* (= *bulted*) occurs in the Ormulum, l. 992. Wedgwood objects that 'coarse woollen cloth is wholly unfit for the process of boulding flour, which requires a thin, open fabric.' But it is rather my explanation of the F. word that is at fault. The F. *bure* merely meant originally 'reddish,' and may have been used for a reddish or brownish stuff of any texture. That O. F. *buleter* (Anglo-French *bulter*, Liber Albus, p. 705) is precisely the Ital. *burattare*, 'to bould or sift meal' (Florio), is clear enough. Cf. also *buratto*, 'a boulder or sieve.' The explanation already given seems to me sufficient; see Scheler, Diez, and Littré, who are all agreed about it. In particular, Littré adduces the O. F. *burstel* as being the form of *bluteau* found in the 13th century. Godefroy cites *farine buretales*, boulded flour, A. D. 1285. And it is worth observing that the mod. F. *bluter*, to bould, is pronounced *butler* in the Walloon dialect of Mons (Sigart).

\* **BOLUS**, a large pill. (L., = Gk.) In Phillips, ed. 1706. He also explains it as a clod of earth, lump of metal, &c. — Low Lat. *bólus* (not Lat. *bólus*), which is merely a Latinised form of Gk. βῶλος, a clod, lump of earth, a lump (generally). Perhaps allied to Gk. γαυλός, a round vessel, and to Skt. *gola*, Icel. *kúla*, a ball. See Wharton, *Etyma Græca*; Fick, i. 76.

**BONFIRE.** When we find, in Cathol. Anglicum, A. D. 1483, the entry '*bane*, os,' succeeded by '*bane-fire*, ignis ossium,' and again find the spelling *bane-fire* in Lowland Scotch in the times of James VI., we cannot resist the conclusion that the word was understood to mean *bone-fire* from the time when it first appears for more than a century onwards. Palsgrave's curious spelling '*bonne-fyre*' is at once explained by his preceding entry, viz. '*Bonne* of a beest, os.' The spelling *bone-fire* occurs, not only in the extract given at p. 70, but even in passages where it has the sense of a fire made by way of rejoicing; see Fabian, an. 1554-5, Hall, Hen. V., an. 3. In the Bible of 1551, 2 Chron. xxi. 19, *bonefire* translates the Lat. *exequias*. Cooper (see below) seems to use *bonefire* to signify an actual cremation of the dead. Another suggestion is sent me by a correspondent in Belgium, who says: 'Frequent allusion is made in Flemish to *bone-fires*. See Kilian, s. v. *Weedassen*. When the weather happens to be very cold, one man will meet another in Bruges and say, *Koud eh? Ze branden hoorns buiten de Dampoorte*, people are burning horns outside the Dam-gate. Horns, bones, old shoes, used to be burnt in times of epidemics, to purify the air. I have seen it done.' Cooper's Thesaurus (1565) has: '*Pyra*, a bone fier wherein mens bodies were burned; *erigere pyram*, to make a bone fier.' The same spelling occurs repeatedly in passages cited in Brand's Antiquities, ed. Ellis, i. 299-311; two of these are dated (p. 309), in the 8th year of Hen. VII. and in the first year of Hen. VIII. respectively. At p. 298 he quotes from MS. Harl. 2345,

art. 100:—'in vigilia beati Johannis, colligunt pueri in quibusdam regionibus ossa et quedam alia immunda, et in simul cremant.' In N. and Q. 3 S. i. 109, is a quotation from J. O. Daly's Poets and Poetry of Munster, i. 256, as follows: 'Deantar cnaimh-theinne agus seid stoc na pibe,' i. e. let bone-fires be made and the bag-pipe blow. Here *cnaimh-theinne* is unambiguous, being a plural compound from *cnaimh*, bone, and *teinne*, fire.

\***BONITO**, a fish of the tunny kind. (Span., = Arab.) Described in Eng. Garner, ed. Arber, v. 133 (ab. 1565). 'A *bonitos*-fish,' Minsheu (1627).—Span. *bonito*, 'a fish called a tunnie;' Minsheu's Span. Dict. (1623).—Arab. *baynis*, 'the fish called bonito;' Rich. Dict. p. 312. Here the final *s* of *baynis* is not the usual *s*, but the 4th letter of the alphabet which, according to Palmer, is properly sounded as *E. th* in both.

**BOON**. Wedgwood remarks: 'There is no doubt that this confusion with Fr. *bon* has taken place, but it is not with *bon* in the fundamental sense of good, but in a special application which Skeat has not noticed. *Bon* in Old French was used in the sense of good pleasure, what seems good to one, and thence will, desire, boon. "Se tu veus fere mon plaisir Et tout mon bon et mon desir:"—Barbazan, Fables et Contes, iii. 8.' This makes the matter still clearer. Etymologically, there is but little difference; the sb. *bon* is merely Lat. *bonum*, neut. of *bonus*. Besides, there are passages in which *boon* is the mere adjective, as *bone deserts* = good deserts, Return from Parnassus, ii. 5, ed. Arber, p. 29, l. 31 (where Hazlitt prints *boon deserts*); so also *boon sparks* = fine fellows, Hazlitt's Old Plays, xii. 270, a parallel phrase to *boon companions*.

**BOOT** (1). Rather (F., = Low L., = Gk.). F. *bottle*. = Low L. *botta*, a boot, the same word as Low L. *butta*, a cask, butt. = Gk. *Bûris*, *Boiris*, a flask. ¶ The G. *büttle* or *butte* is merely a borrowed word from Low Latin. See **BOTTLE** (1).

**BORAGE**. M. E. *borage* (14th cent.), Reliq. Antiq. i. 51, l. 4. 'Bourage, *borache*;' Palsgrave.

**BORE** (3). M. E. *bare* (Northern dialect) in the comp. *se-bare*, i. e. sea-bore, surge; see Spec. of English, ed. Morris and Skeat, pt. ii. p. 90, l. 38.

**BORROW**. It should have been more explicitly stated that the A. S. *bork*, a pledge, is derived from the stem of *borg-en*, pp. of *beorgan*, to protect. So also Du. *borg* is from the stem of *ge-borg-en*, pp. of Du. *bergen*, to save.

**BOUDOIR**. Perhaps allied to Pout, q. v.

**BOULT**, to sift. See **Bolt**, p. 69; and see note on **Bolt** above.

**BOUND** (2). The Breton *bôden*, a cluster of trees, a thicket, is given in Legonidec, and is derived from Bret. *bôd*, a tuft of trees, a cluster, clearly the same word as Irish *bot*, a cluster, bunch. The suggested connection with Gael. *bonn* and E. *bottom* must be given up. We find Anglo-French *boundes*, bounds, limits, Stat. of Realm, i. 144, an. 1305; spelt *bundes*, id. 138, an. 1300; *bondes*, Year-Books of Edw. I., iii. 71. Also the verb *bunder*, to fix limits, Langtoft's Chron. ii. 332. *Bonde* = *bodne*, by transposition (Scheler).

**BOUND** (3). Cf. 'boone home' = homeward-bound; An Eng. Garner, ed. Arber, iv. 345.

**BOUQUET**. To be marked as (F., = Low L., = Teut.).

**BOURN**. To be marked as (F., = C.).

**BOUSE**. M. E. *bousen*, about A. D. 1308; Reliq. Antiq. ii. 175.

**BOUT, BOUGHT**. The Dan. *bugt*, sb., a bend, is not immediately derived from *bugna*, to bend; but *bugt*, sb., and *bugne*, intrans. verb, are both alike derived from the base *bug-*, occurring in Icel. *bug-ust*, pt. t. pl. (reflexive) of the lost strong verb *bjúga*\*, cognate with A. S. *beogan*, to bend. The same base occurs again in A. S. *bug-on*, pt. t. pl. of *beogan* (as before). We also find *bugt* in Swedish, meaning 'bend, curve, bent, direction, gulf, bay;' and the Swed. weak verb *buga*, to bow, make a bow, bend down.

\***BOUT** (2). (F., = O. H. G.) The etymology given of *bout*, a turn, at p. 72, is right as far as it goes, and explains *bought* in Spenser and Levins, and (probably) Milton's 'winding *bout*;' cf. 'bought of the arme, le ply du bras;' Palsgrave. But, as Wedgwood points out, it is highly probable that, 'in the expressions of a *drinking-bout*, a *bout* of fair or foul weather,' we have to do with a different word. Cotgrave gives: '*par boutées*, by fits, or pushes, not all at once, oftsoons, now and then;' which just answers to E. *by bouts*. As *boutée* is merely the fem. pp. of *bouter*, to thrust, to butt, it is clear that a *bout* is a *butt*, i. e. a thrust. Cf. Span. *bote*, a thrust, Ital. *botta*, 'a blowe, a stroke, a time,' Florio. I suppose E. *bout* to answer to O. F. *bot*, a thrust (mod. F. *bout*), and to have preserved a sense of the word which is lost in the mod. F. form, but preserved in *boutée*, as given in Cotgrave. The spelling with *ou* suggests that we received the word from O. F.; but it is shewn, under **Butt** (1), q. v., that O. F. *boter* is of Teutonic origin. Consequently, Wedgwood well remarks that 'the Du. *bot* or *botie*, a stroke or blow (ictus, impulsus—Kilian), as well as the nasalised *bonte*, is used in the dialect of West

Flanders exactly as E. *bout*. *Em bot regen, sene botte wind, vorst*: a bout of rain, wind, frost. *Bij botten*; by bouts or intervals. *Eene botte*, or *bonte goed, nat, droog, weder*: a bout of good, wet, dry weather. *De kinkhoest is bij botten*: the chincough comes in fits;' see De Bo, West Flem. Dict. So also Koolman, in his East Fries. Dict., gives the form *bot*, as in *elk bot wen't rügend*, every time that it rains.

**BOW** (1). Add Swed. *buga*, to bow down, though this is only a weak verb; more important are the Icel. *boginn* and *bugusk*, occurring as the pp. and pt. t. pl. (reflexive) of a lost strong verb *bjúga*\* (cognate with the A. S. *beogan*), of which the pt. t. must have been *baug*, and the Teut. base *BUG*, answering to Aryan √ **BHUGH**, as already given.

**BOWLINE**, l. 1. The definition 'a line to keep a sail in a bow' cannot be right, though it agrees with what is commonly given in Webster's Dictionary and elsewhere. The Icel. form of the word, *bóg-lína*, distinctly links it with Icel. *bógr*, the bow of a ship; see **Bow** (4). It follows that it has no etymological connection with the verb *bow*, to bend, a fact which seems never to have been hitherto suspected by any writer of an English dictionary. As a fact, the *bow-line* keeps a sail straight, and prevents it from being bowed. Webster defines it as 'a rope fastened near the middle of the leech or perpendicular edge of the square sails by subordinate parts called *bridles*, and used to keep the weather edge of the sail tight forward, when the ship is close-hauled. The true sense is 'side-line,' and it takes its name from being attached to the side or shoulder of the sail. See the Icel. Dict., s. v. *bógr*, which is explained as 'the shoulder, shoulder-piece, bow of a ship; also used of the side of a person or thing; *á hinn bógian*, on this side, *á báða boga*, on both sides.' It follows that the words which take the form *bow* require special care. On the one hand, we have *bow* (1), *bow* (2), *bow* (3), all from the √ **BHUGH**; on the other, we have *bow* (4) and *bow-line*, allied to *bough* and to the Skt. *bāhus*, an arm, from a different root.

\***BOX** (4). In the phr. 'to *box* the compass,' the word is probably Spanish. = Span. *boxar*, to sail round an island (Meadows). The Span. sb. *box* means a box-tree, a piece of box-wood, and the act of doubling a cape. Diez points out that Span. *bruxula* or *brujula*, a sea-compass, has an intrusive *r*, and is derived from Lat. *boxus*, box-tree. It is therefore probable that there is a real connection between *box* (4) and *box* (1).

**BRACE**. The O. F. *brace* once actually meant 'the two arms;' see Bartsch, Chrestomathie Française. This explains E. *brace* in the sense of 'pair.' The *braces* of a ship are from the notion of holding firmly; cf. *embrace*.

**BRACELET**. An example of O. F. *bracel*, a defence for the arm, may be found in Bartsch, Chrestomathie Française.

**BRACKET**. The word actually occurs as early as in Minsheu's Dict., ed. 1627, with the remarkable spelling *bragget*, and is explained to mean 'a corbell.' This completely alters the case, and suggests a totally different origin. It seems to be allied to O. F. *braguelte*, 'a codpiece,' Cot., and to Span. *bragueta*, 'the opening of the forepart of a pair of breeches, in architecture, a kind of quarter or projecting mould,' Neuman. If so, it must be allied to E. *breeches*. Phillips, ed. 1706, explains *brackets* as small knees, or pieces of wood used to support galleries in ships, like Span. *bragada de una curva*, the throat of a knee of timber (as a nautical term), derived from Span. *braga*, breeches. Florio has Ital. *brachetta*, 'a cod-piece.'

**BRAD**, l. 1. We actually find M. E. *brad*, used to gloss L. *aculius* (= *aculeus*) in Wright's Voc. i. 234, col. 2, l. 2. But this is a Northern form; the same Vocabulary has *gat* for 'goat,' and *ra* for 'roe,' p. 219. This is one more proof of its Scand. origin.

**BRAKE**. Cf. also Swed. *linbräka*, i. e. a flax-brake, from *lin*, flax. 'Tredgold, in his treatise on Railroads, London, 1825, gives a full account of the use of the *brake-wheel* as applied to locomotives;' N. and Q. 4 S. xi. 428.

**BRAT**. See note on **Cloth** below.

**BRAVADO**. The fact seems to have been that the English turned *-ada* into *-ado* in certain words, such as *barricado*, *ambuscado*, &c.

**BRAZE** (2). To be marked as (E.). We actually find 'aero, ic *brase*,' in Ælfric's Grammar, ed. Zupitza, p. 215, l. 17.

**BREED**. The A. S. Dictionaries do not properly authorise this word. Yet it occurs (as Mr. Sweet points out) in Ælfric's Homilies, ii. 10, in a passage which also has the rare sb. *bród*. It is there said of bees, that 'of ðām hunige hī brédað heora bród,' i. e. with the honey they nourish their brood. This fixes the word beyond dispute; so that A. S. *brédan* is derived from *bród*, a brood (by vowel-change from *ó* to *e*), precisely as *fédan*, to feed, is from *fód*, food.

**BREESE**. Stratmann's Dictionary greatly helps us here; the M. E. form is *bresse*, Wright's Voc. i. 255, col. 2 (where *crestrum*



must surely be a misprint for *oestrum*). The A. S. forms *briosa*, *breosa*, are both authorised, occurring in glosses; see Leo's Glossar, and Bosworth. Leo takes *briosa* to result from *brimsa* by loss of *m*, and the words are obviously very closely related. Hence the greater part of my article may stand. Cf. also Swed. *broms*, a horse-fly.

**BREEZE**, subst., cinders. The following note is by Mr. Nicol. 'Mr. Skeat, who explains *breeze* as a name given in London to ashes and cinders used instead of coal in brick-making, identifies the word with the Devonshire *briss*, "dust," "rubbish," which he and his predecessors derive, no doubt correctly, from F. *bris*, "breakage," formerly also "fragments." The meanings, however, of *breeze* and *bris* do not agree, for *breeze*, far from being dust or rubbish, is the valuable ashes and cinders separated from dust and rubbish heaps; and though F. *bris du charbon de terre* is "coaldust" or "small coal," *bris* alone has not this meaning. The forms differ still more, both the vowels and the final consonants of *breeze* and *bris* being irreconcilable. On the other hand, *breeze* agrees phonetically exactly with O. F. *brése*, originally "live coals," afterwards also "cinders," whose *é* corresponds regularly to the accented *a* of its Teutonic primitive *brasa* (which exists in the Swedish *brasa*, "fire," and in the verb *brasa*, found, with slightly varying meanings, in all the Scand. languages). The original vowel being kept when unaccented, appears in the F. verb *braser*, and in the derivative from which, as is well known, comes the Eng. *brasier* (*brazier*), "a pan to hold live coals." Having only recent examples of Engl. *breeze*, I do not know whether the spelling with *ee* is Early Mod., and consequently shows that in Mid. Engl. the word had *éé* (close), the invariable representative of the identical O. F. sound; if it is, it makes the formal identity of E. *breeze* and O. F. *brése* certain. The Mod. F. spelling *brasse* with *ai* is, like *clair*, *pair*, *aile* for O. F. *cler*, *per*, *ele*, simply an orthographical recognition of the Late Old or Early Mod. F. change of *é* to *e* in these words; Palsgrave, in translating "cynders of coles" by *brasse*, keeps the O. F. vowel-letter. Any difficulty as to the meaning is, I think, removed by the fact that (as may be seen in Bellows's excellent little pocket dictionary, 1877, under *brasse*) F. *brasse* is still the correct technical translation of Engl. *breeze*, cinders.—H. Nicol. Mr. Nicol subsequently sent me the following note. 'It turns out that in some O. F. dialects there really was a form *brasse* with the diphthong *ai*, corresponding to a primitive *brasia* (Ital. *bragia*). Thus *breeze* is from O. F. *brése*, *brasse*, allied to F. *braser*, for which see *Brase* (1). Cf. Walloon *brazettes*, small coal (Sigart).

**BRIAR**. We already find '*arguens* (or *anguens*), breer' in the very old Epinal gloss; see Appendix B. to Report on Rymer's *Fœdera*, p. 154, l. 7. This shews that the A. S. spelling was *breer* as early as the eighth century. If the Irish *preas* is related, it must have been borrowed from a Teut. form.

**BRISK**. Dele Section B. If *brisk* is Celtic, it cannot be cognate with *fresh* and *frisky*.

**BROIL** (1), to fry, roast over hot coals. (F., = Teut.) Dele section β of this article. The M. E. *broylen*, or *broilen* clearly answers, as Stratmann points out, to O. F. *bruiller*, to broil, grill, roast, given in Roquefort with a quotation from the *Image du Monde*. And this O. F. verb can hardly be other than an extension of O. F. *bruir* (mod. F. *bruir*) used in the same sense, for which see Littré and Roquefort; the mod. F. *bruir* merely means 'to blight.' This O. F. *bruir* is of Teut. origin; from the verb represented by M. H. G. *brüen*, *brüenigen*, *brüen*, to singe, burn, G. *brühen*, to scald, Du. *broeijen*, to brew, hatch, grow very hot; which are clearly allied to E. *brew*. See *Brew*. ¶ That the F. word is difficult, appears from the dictionaries. Brachet gives it up; Roquefort tries to get *bruir* out of Lat. *urere* (!); Hamilton connects it with L. *pruina*. But see Littré, Scheler, and Burguy. Note that this O. F. *bruiller* is distinct from F. *brûler*, O. F. *brusler*.

**BROIL** (2), a disturbance, tumult. (F.) Dele section β of this article. As to the etymology of F. *brouiller*, to disorder, I am at a loss. We must connect it with Ital. *broglia*, 'a hurlie burlie, a confusion, a huddle, a coyl,' Florio; and with *brogliare*, 'to pill, spoile, marre, waste, confound, mangle, toss, disorder,' id. Diez connects *broglia* with Low L. *brogilus*, also *broilus*, *brolium*, a park, or enclosure where animals were kept for the chase, which agrees with O. Ital. *broilo* or *brollo*, explained by Florio as a kitchen-garden, mod. Ital. *bruolo*, a garden. Cf. also Port. *brulha*, the knob out of which a bud rises, *abrolhar*, to bud, blossom, G. *brühl*, a marshy place overgrown with bushes. The notion seems to be that, from a substantive meaning a park or grove, also a thicket or overgrowth of bushes, was formed a verb signifying to be confused or entangled. The reader must consult Diez, Scheler, and Littré. Scheler refers it to G. *brudeln*, *brodeln*, to bubble, *brodel*, vapour; cf. F. *brouillard*, mist. In Mahn's Webster a heap

of supposed cognates are given, many of which I cannot find, and others do not seem to agree with the interpretation given. I cannot think that the word is, as yet, fully solved.

**BROKER**. Perhaps (F., = O. Low G.) rather than (E.). The M. E. form is almost invariably *brokour* or *brocour* (as pointed out by Dr. Chance in N. and Q.); see P. Plowman, B. ii. 65, iii. 46, v. 130, 248; C. iii. 60, 66, vii. 95. This answers to Anglo-F. *brocour*, Liber Albus, 400; and the suffix *-our* is certainly F. (= Lat. *-atorem*). The Anglo-F. word is more commonly *abrocouer* or *abrokouer*, Lib. Alb. 261, 268, 282, 315, 586, 722; and we even find *abroker*, vb. to act as broker, 668. The corresponding Low Lat. form is *abrocatore*, id. 249, 347, 401, 402, 636. I understand Dr. Chance to suggest that this is derived from F. *broc*, 'a steane, great flagon, tankard, or pot,' Cotgrave; in which case the orig. sense may have been a seller of liquors by retail; cf. mod. F. *broc*, a jug, jugful. The F. *broc*, Ital. *brocca*, is supposed to have been a pitcher of a pointed form; see *Brooch*. β. But I suspect the word to be of Teut. origin, and to have come from the Netherlands. Cf. E. Fries. *broker*, a broker, *schipsbroker*, a ship-broker (Koolman); also *brukere*, a broker, in Schiller and Lübben's Mid. Low G. Dict. Koolman thinks, as I do, that the word is allied to O. Du. *broke*, *bruyck*, *brueck*, custom, use (Kilian), and to the A. S. *brúcan*, to use, E. *brook*. The spelling with *o* or *u* renders this opinion most likely; see also Mätzner. I suppose that the word was not formed from the verb directly, but from the sb. signifying 'use,' &c. As this sb. took the form *bruche* in M. E., it would follow that *broker* was not an orig. E. word, but borrowed (as above said) through F. from the Netherlands; as is further suggested by the occurrence of E. Fries. *broker*, Mid. Low G. *brukere*, as cited above. Hence also we may explain the sense of the word; a *broker* is not, literally, a 'user,' but 'one who determines the usages' of trade. This is well illustrated by the Danish, in which language (by the usual change of *k* to *g*), the sb. is spelt *brug*, with the senses of 'use, employment, practice, custom, usage, trade, business'; whence *brugsmand* (lit. *broke-man*), a tradesman, one who conducts a trade or business (*den som driver et vist Slags Brug eller Næring*). Danish even has the form *jord-bruger*, a farmer, which is, literally, an 'earth-broker,' one whose business it is to till the earth. Cf. also Swed. *bruk*, custom, use, fashion, practice, work, business, employment. But they who prefer to derive the word from F. *broc* may do so; there is little to be said against it.

**BROOD**. See note on *Breed* (above), p. 787.

**BROW**. Also A. S. *brēw*. We find acc. pl. *brēwas*, dat. pl. *brēwum*, in A. S. Leechdoms, ii. 38. Also A. S. *brēw*; 'Palpebrae, *brēwas*,' Wright's Voc. 1. 42, col. 2. The pl. *brēwas* also occurs in Ælfred, tr. of Gregory's Past. Care, c. 28, ed. Sweet, p. 192.

**BRUISE**, l. 7. The A. S. *brýsan* is thoroughly authorised; not only does it occur in Be Domes Dæge, ed. Lumby, l. 49, but in Matt. xxi. 44, we have both *tó-brýsed*, i.e. utterly crushed, and *tó-brýst*, 3 p. s. pr. t. of the compound verb *tó-brýsan*. But this A. S. *brýsan* would have given M. E. *brisen*, mod. E. *brise* or *brize*, whereas we even find the spelling *broysyd*, bruised; Monk of Evesham, ed. Arber, p. 73, last line. We must therefore prefer the F. etymology. β. The A. S. *brýsan* may be compared with Du. *brós*, *broos*, fragile; note also G. *brös-ame*, a crumb (broken bread), which Fick (iii. 210) connects with M. H. G. *briuzan*, A. S. *bréotan*, to break in pieces. The base of A. S. *bréotan* is the Teut. BRUT, to break in pieces, Fick, iii. 218; which suggests for the A. S. *brýsan* a parallel base BRUS. γ. The O. F. *bruiser*, *brisier*, is probably from the same Teut. base.

**BUDGE** (2). The Anglo-French form *boge* (fur), in the Stat. of the Realm, i. 380, añ. 1363, precisely answers in form to O. F. *boge*, variant of *bouge*, a wallet (Burguy). Palsgrave spells the word *bouge*.

**BUFFALO**. Perhaps the Gk. *βούβαλος* is a foreign word in Gk., its Gk. form being merely influenced by *βοῦς*. *Βουβαλῖς* was orig. an antelope, not a wild ox, and is said to be N. African (Herod. 4. 192). See N. and Q. 2 S. ix. 1 (G. C. Lewis).

\***BUGLOSS**, a plant. (F., = L., = Gk.) Lit. 'ox-tongue.' Spelt *buglosse*, Sir T. Elyot, Castel of Helth, b. iii. c. 12. = F. *buglosse*, 'buglosse'; Cot. = Lat. *buglossa*; also *buglossos* (Lewis and Short). = Gk. *βούγλωσσος*; so called from the shape of the leaves. = Gk. *βού-*, stem of *βοῦς*, an ox; and *γλωσσα*, tongue. See Cow (1) and Gloss (2).

**BUILD**. I now find that the A. S. *byldan*, to build, is authorised; but I do not think it is at all an early word. It makes little ultimate difference, but enables us to trace the word quite clearly. Thus mod. E. *build* = A. S. *byldan*, to build, formed (by vowel-change of *o* to *y*) from A. S. *bold*, a dwelling. This A. S. *bold* has been shewn to be of Scand. origin. The verb and sb. occur together in the very first line of the short poem entitled 'The Grave,' pr. in Thorpe's *Analecta Anglo-Saxonica*, p. 153. 'Ðe wæs bold geyld' = for thee was a dwelling built. Just below, the pp. is spelt *ibylld*, which is

quite a late spelling. We also find M. E. *byllen*, to build, directly from O. Swed. *bylja*; the pt. t. *bylled* is in Mandeville, Trav. p. 98.

**BULB.** Prof. Postgate takes L. *bulbus* to be merely borrowed from Gk. *βολβός*, and says that we may then assign to 'bulb' or 'onion' the sense of 'edible root,' from ✓GAR, to devour, eat, whence Gk. *βορός*, gluttonous, *βορά*, meat; cf. *γορ-άπιος*, explained *πάπαροι*, by Hesychius, from the same ✓GAR. See **VORACIOUS**. But Wharton, in his *Etyma Græca*, connects *βολβός* with Lat. *globus*. See **GLOBE**.

**BULGE.** The M. E. pp. *bolgit*, bulging out, occurs as an epithet of ships, A. D. 1400; see Reliq. Antiq. ii. 24.

**BULLACE**, l. 4. For 'Irish *bulos*, a prune,' read 'Irish *buldistair*, a bullace, a sloe; the form *bulos*, quoted by O'Reilly, is taken from Shaw's Gaelic Dictionary, and is Gaelic, not Irish.'

**BULLION**, sect. B. I am asked to explain this. I find mod. F. *billon* explained in Hamilton as copper coin, base coin, also, the place where base coin is carried to be melted and coined again. This last sense precisely agrees with that of O. F. *bullione*, the mint. It is remarkable that, as shewn in Trench, Select Glossary, the E. *bullion* was once used as an equivalent for F. *billon* in the sense of debased coin. There is thus abundant confusion between E. *bullion* and F. *billon*, obviously due to the similarity in sound, and to the preservation of the O. F. word in E., while it was lost in French. We may also note that one sense of *bullion* in Blount's Nomolexicon is 'sometimes the King's Exchange or place, whether [whither] gold in the lump is brought to be tried or exchanged; 27 Edw. 3. Stat. 2. cap. 14; 4 Hen. 4. cap. 10.' Spelt *bolion*, Arnold's Chron., ed. 1811, p. 229; *bollyon*, Orig. Letters, ed. Ellis, ii. 305 (1586).

\***BULRUSH**; see under **RUSH** (2), p. 520.

**BULWARK.** Spelt *bullwarch*; Life of Lord Grey of Wilton (C. S.), p. 24; date, before 1562. Spelt *butwarke* in Holinshed (see the same page). It also occurs in Skelton, Erle of Northumberlande, l. 48; ed. Dyce, i. 8; and the pl. *butuerkis* is in Arnold's Chronicle, ed. 1811, p. 287. And we even find M. E. *butwerkes*, A. D. 1400, in Reliq. Antiq. ii. 22.

**BUMPKIN.** This is right. We find Du. *boom*, '(1) a tree, (2) a barre,' Hexham; also O. Du. *boomken*, 'a little tree,' id.; proving that *boomken* was in use as the dimin. of *boom*.

**BUN.** The word occurs rather early; see *bonnes*, pl. buns, in Myroure of Our Lady, p. xxxiii. l. 3. *Bunne*, a kind of white bread; Liber Albus (Rolls ed.), iii. 423, 468, Edw. iii. anno xlvtio, i.e. A. D. 1371-2. (A. L. M.)

**BUNGALOW.** The Bengali word is *bānglā*, a thatched cottage, from *Banga*, i. e. Bengal; Wilson, Indian Terms, p. 59.

**BUNGLE.** The explanation 'to bang frequently' is correct. But the vowel *u* is due to the pp. of a lost strong verb *bing-an\**, pt. t. *bang\**, pp. *bung-en\**. Hence also O. Du. *bing-el*, 'a cudgill' (lit. a bang-er), Hexham; prov. E. *bang-le*, a large rough stick (Halliwell); O. Du. *bung-e*, 'a drumme' (what is banged), Hexham. See further illustrations in Koolman's E. Fries. Dict. s. v. *bingeln*, *büngeln*.

**BUNTING** (2). Wedgwood strengthens his identification of *bunting* (the material of which flags are made) with *bunt*, to sift flour, by citing the F. *étamine*, which unites the idea of sifting flour with the above material. He cites from Tarver's Fr.-E. and E.-Fr. Dict. the following: '*Étamine*, sort of woollen or silk stuff, bolting-cloth. *Passer par l'étamine*, to bolt, to sift. *Bunting*, étamine.' This is important, and may be accepted as settling the matter. We may derive *bunting* from the verb *bunt*, M. E. *banten*, to sift, in the Aenebite of Inwyt, p. 93; see the Glossary. Mätzner supposes the M. E. *bonten* to be a mere variant of M. E. *bullen*, to sift, mod. E. *bolt*, to sift; for which see pp. 69, 786. The sb. *bulting-cloth* occurs before A. D. 1400; see Wright's Voc. i. 155, l. 16.

**BURDEN** (2). See *bourdon* in Littré. Perhaps we ought to separate *bourdon*, a droning sound, from *bourdon* in the sense of pilgrim's staff. If so, the view taken by Diez requires some correction.

**BURLY.** Not (E.), but (C.?, with E. suffix.).

\***BURNET**, a plant. (F.,—M. H. G.) A name given chiefly to the *Poterium Sanguisorba* and *Sanguisorba officinalis*; see E. D. S. Plant-Names, and Prior. Prior says the name was given to the *Poterium* because of its brown flowers. The flowers of the *Sanguisorba* are of a deep purple-brown colour. The word occurs in MS. Sloane, 2457, fol. 6 (see Halliwell) as synonymous with pimpernel, but Mr. Britten remarks that the *poterium* is meant. The word occurs in Low Lat. as *burneta*, Reliq. Antiq. i. 37, so that it is doubtless French.—O. F. *brunete*, given by Godefroi as the name of a flower, now unknown; but it is clearly our *burnet*. Also spelt *brunette*, and the same word with O. F. *brunete*, also *burnette*, a kind of dark brown cloth, also a brunette. See further under **Brunette**. ¶ The etymology in Mahn, that it is from its burning taste, is childish; for the suffix *-et* (which is F.) is not explained thereby.

**BURNISH.** Wedgwood says: 'The union of these significations [*brown* and *polish*] merits further illustration. The adj. *brun*, brown, was formerly used in the sense of polished, shining, as "luisanz cez espiez bruns," these bright swords shining, Chanson de Roland, 1043. [So also "s'espee d'acier brun," his sword of bright steel, id. 2089.] The E. *brown* must have had the same meaning when the *brown* bills of our yeomanry were spoken of as the national weapon; with more to the same purpose. Numerous examples may be found in O. F. and M. H. G. poetry. *Brown* seems to have combined the senses of 'burning,' i. e. bright, and 'burnt,' i. e. embrowned.

**BUSINESS.** See note on **Busy** (below).

**BUSKIN.** (Du.,—F.,—L.,—Gk.) Sewel (1754) gives Du. *brooskens*, 'buskins.' This is a corruption (by the shifting of *r*, as in E. *bird* for *brid*, &c.) of O. Du. *borseken*, a little purse (Hexham); dimin. of *borse*, a purse (id.). This is verified by the fact that the F. *brodequin*, a buskin, appearing in Palsgrave and as early as in Froissart, was a corruption of the same O. Du. word, and stands for *brosequin*. The Du. formation is evidenced by the peculiar form of the suffix, which answers to E. *-kin* and G. *-chen*, whilst the transposition of *r* is manifest in the Ital. *borzacchini*, 'buskins, fine booties,' Florio; which seems also to be of Low G. origin as regards its suffix. As to the sense, note that Florio also gives *borzacchinetti*, 'little buskins, little cheuerell [kid] purses,' evidently from *borsa*, 'a purse, a little bag.' Cotgrave also gives F. *bourson*, 'a little purse, case, bag;' from *bourse*, a purse. β. If this be right, it is further evident that the O. Du. *borse* was, in its turn, borrowed from O. F. *borse*, a purse; see further under **Purse**. γ. The E. *buskin* may have been borrowed from the Du. form *borseken* rather than *broseken*, which would more easily account for the loss of the *r*. This is further corroborated by the O. Span. *borzegui* or *boszegui*, a buskin (Minshew, 1623), mod. Span. *borcegui*. This Span. word has lost a final *n*, which reappears in *borceguin-ero*, a buskin-maker, and is represented by *m* in Port. *borzegium*, a buskin. See Palmer (Folk-Etymology), Scheler (s. v. *brodequin*), Diez (s. v. *borzacchino*). I do not observe that either Scheler or Littré mentions the important fact, that F. *brodequin* was once spelt with *s* (for *d*). Thus Du Guez (ab. 1532) has: 'the buskyns, les brousequins;' see Palsgrave, ed. Génin, p. 907, col. 3. See also *broissequin* in Godefroy; and we may note that the form *brosequin* is still known; see Delboulle.

**BUSY.** The question as to the antiquity of the word *business* may now be set at rest. Though not given in any A. S. Dict., we nevertheless find *bisignisse* occurring as a gloss to Lat. *solicitudinem* in sect. xx. of the Table of Contents to St. Matthew's Gospel in the Lindisfarne MS. Hence *business* is a purely E. word, formed quite independently of O. F. *busoignes*, though the latter may have modified its use. We find O. F. *busoignes*, wants, need, business, in the Glossary to the Liber Custumarum.

**BUTLER.** Not (F.,—L.), but (F.,—Low L.,—Gk.), as shewn under **Bottle** (1).

**BUTT** (2). Rather (F.,—Low L.,—Gk.). See remarks on **Boot** (1) above.

**BUTTRESS.** (F.,—M. H. G.) Palsgrave has the forms *bottras* and *butteras*. The derivation from F. *bouter*, to thrust, is now known to be the correct one. Wedgwood rightly says:—'If Godefroy's [O. F.] Dict. had been published a little earlier, Skeat would probably not have offered this very unsatisfactory etymology [which identifies the word with *brattice*]. We there find *bouteret*, *bouteret* (of an arch or pillar), thrusting, bearing a thrust. *Et y a vi. ars bouteret en maniere de pillers qui boutent contre le siege du hannap*; Inv. du Duc d'Anjou, 1360. *Les ars bouteret* (i. e. *arcs-boutants*, flying buttresses) *sont mis trop haut*; Reg. des délib. du Chap. de Troyes, 1362. *Deux pilliers bouteret*, 1358. *Soubassement avec plusieurs bouteretz*, with many buttresses; 1504.' It thus appears that *butress* = *bouterets*, and is really a plural! The F. pl. suffix *-ez* or *-ets* was mistaken, in English, for the commoner F. suffix *-esse*, Eng. *-ess*. *Buttress* is, in fact, a mistake for *buttrets*, and the word should have been, in the singular, *buttret*. The confusion was due to the ambiguous value of the F. *z*, which properly stood for *ts*, but was often considered as being merely a voiced *s*. We find the further corruption *butterace*, pl. *butteraces*, in the Will of Hen. VI.; Nichols, Royal Wills, pp. 295, 302; but at p. 303, in the same Will, *buttraces* is a pl. form. So also Palsgrave uses *butteras* as a pl. sb., where he says: 'I butteras a buyldyng, I underset it with *butteras* to make it stronger.'

\***BUTTY**, a companion or partner in any work. (Scand.; or F.,—Scand.) This is a prov. E. word, used in several dialects (Halliwell). A *butty-gang* is 'a gang of men to whom a portion of the work in the construction of railways, &c., is let, the proceeds of the work being *equally divided amongst them*, something extra being allowed to the head man;' Ogilvie's Dict. I make a note here that the etymology is clearly pointed out in Palsgrave, who gives: 'Boty-

felowe, *parsonner*, for which read *parsonnier*, i.e. partner. Just below he has: 'Boty, that man [read men] of warre take, *butin*.' Hence *boty-felowe* is *booty-fellow*, a partner or sharer in booty taken, and *butty-gang* is a gang of men who share equally. The shortening of the vowel *oo* to *u* is familiar to us in the words *blood*, *flood*; the use of *butty* for *butty-fellow* easily followed, when the etymology was lost sight of.

**CABAL.** Not (F.,—Heb.), but rather (F.,—L.,—Heb.). The Low Lat. is *cabbala* (Ducange). The Heb. *qabbaláh* is Rabbinical Heb., not Biblical.—A. L. M.

**CABRIOLET.** 'Cabriolets were, in honour of his Majesty's birth-day, introduced to the public this morning;' Gent. Mag. 1823, pt. i. p. 463, under the date April 23. (But Geo. IV. was born on Aug. 12!)

\***CACIQUE, CAZIQUE**, a W. Indian prince or chief. (Span.,—W. Indian). A name given to a chief of some W. Indian tribes. In Minshew, ed. 1627.—Span. *cacique*, 'an Indian prince;' Minshew, Span. Dict. (1623). From the old language of Hayti (Webster).

**CAD.** That this is short for *cadie*, has been disputed. But see the article on *cadie* in the larger edition of Jamieson's Dictionary. We there find 'the *cadies* are a fraternity who run errands,' &c. 'I had then no knowledge of the *cadwys*, a very useful black-guard, who.. go of errands; and though they are wretches, that in rags lye upon the streets at night, yet are they often considerably trusted,' &c. Cf. Northants. *caddee*, a servant's servant, under-waggoner (Baker). The *ead* of an omnibus is the conductor (not necessarily a term of reproach); see Sketches by Boz (1850), ch. xvii.

**CADET.** M. Paul Meyer informs me that *capdet* is probably a Gascon form, and that it does not represent Low Lat. *capitellum*, but Low Lat. *capitellum*, by a habit of Gascon which puts final *t* for final *ll*.

\***CADI**, a judge. (Arab.) 'The graunde Cady;' E. Webbe, Travels (1590), ed. Arber, p. 33.—Arab. *qázi*, a *cadi* or *cazi*, a judge, civil, criminal, and ecclesiastic; Rich. Dict. p. 1109; Palmer, p. 464. The third letter is ض, which Devic transliterates by *d* (with a dot beneath it). β. Hence was formed (by prefixing the Arab. article *al*, and inserting *l*) the Span. *alcalde*, a judge, which appears occasionally in E. literature; it is spelt *alcade* in An Eng. Garner, vi. 14 (ab. 1586). The inserted *l*, says Devic, arose from an emphatic pronunciation of the Arabic ض.

**CALLOW.** The lost initial *s* appears in Swed. *skallig*, bald, allied to *skala*, to peel, from the √SKAR, to shear, as already stated. See further under *Soall*.

**CALM.** Cf. Port. *calma*, heat. It deserves to be added that the Low Lat. *cauma*, heat, must have been familiarised to many by its occurrence in the Vulgate version of Job, xxx. 30.

\***CALTHROP, CALTRAP**, a star-thistle, a ball with spikes for annoying cavalry. (L. and Teut.?) *Calthrop* is gen. used to denote a ball stuck with four spikes, so arranged that one of them points upwards while the other three rest on the ground. 'Cal-trappe, *chaussetrappe*;' Palsgrave. 'Tribulus marinus, calketrappe, sea-pistel;' Reliq. Antiq. i. 37. M. E. *kalketrappe*, P. Plowman, C. xxi. 296. A. S. *calcetrepp*, star-thistle, A. S. Leechdoms, iii. 316. The most likely solution of this difficult word is to derive it from Lat. *calci*, crude form of *calc*, the heel, and a Latinised form of the Teutonic word *trap*. Scheler explains F. *chaussetrappe* from a barbarous Lat. *calcitrapa*, that which entraps the heel, which will equally well explain the A. S. *calcetrepp*. Florio gives O. Ital. *calcatrippa*, star-thistle, where *calca*- is plainly supposed to be allied to *calcare*, to tread, the form of the Ital. word being slightly altered in order to suggest this sense. See further under *Calc* and *Trap*. The usual Ital. word for calthrop, viz. *tribolo*, is a totally different word, and plainly derived from *tribulus*, a calthrop, also a kind of thistle. We cannot possibly derive the F. *-trappe* in *chaussetrappe* from L. *tribulus*, which is what Mahn seems to suggest. See my note to P. Plowman, C. xxi. 296; also Catholicicon Anglicum, p. 52, note 3.

\***CALUMET**, a kind of pipe for tobacco. (F.,—L.) 'Smoked the *calumet*, the Peace-pipe;' Longfellow, Song of Hiawatha, c. i.—F. *calumet*, the stem of a herb, a pipe (Littre); a dimin. form, allied to F. *chalumeau*, 'the stem of an herbe, also a wheaten or oaten straw, or a pipe made thereof;' Cot. These words, like E. *shawm*, are derivatives from Lat. *calamus*; see *Shawm*.

**CALVE.** The A. S. *cealfian* really occurs. Mr. Sweet refers me to Ælfric's Homilies, ii. 309, last line, q. v. It is properly formed, from A. S. *cealf*, a calf.

**CAMBRIC.** The E. form is not a corruption of the F. name *Cambray*, but of the Flemish name of the town, viz. *Kamerik*. The Lat. name was *Camaracum*. Sewel gives 'Kameriks-dock, chambric (sic), lawn;' where *dock* means cloth. Similarly, *dornick*, a kind of

cloth (see Nares, and Index to the Unton Inventories) was so named from *Dornick*, i. e. Tournay, Lat. Tornacus.

**CAMLET.** Of Arabic origin; not from *camel*, but from Arab. *khamlat*, from *khaml*, pile, plush; Marco Polo, ed. Yule, i. 248. We find Arab. *khamlat*, *khamalat*, 'camelot, silk and camel's hair, also, all silk or velvet,' Rich. Dict. p. 628; *khaml*, 'the skirts or flaps of a garment, a carpet with a long pile, a cushion on a saddle, plumage of an ostrich;' ibid. Thus it appears that camel's hair was sometimes used for making it, so that confusion with *camel* was inevitable.

**CAMPHOR.** Spelt *camfere* in Arnold's Chron. ed. 1811, p. 235 (about 1502).

**CANDY.** But the Arab. word may be of Aryan origin. Cf. Skt. *khand*, to cut or break in pieces, to bite, *khandā*, a piece; whence *khandava*, sweet-meats.

**CANNEL-COAL.** The word is old. 'The choicest coal in England called *cannell*;' R. Blome's Britannia, 1673, cited in N. and Q. 3 S. vii. 485. At the same reference the word is wrongly derived from *kindle*, whereas *kindle* is itself a derivative of *candle*, of which *cannell* is merely the prov. E. pronunciation, as already explained. In N. and Q. 3 S. viii. 18, we have a quotation for 'Canel, like *Se-cole*,' from Leland's Itinerary, vol. vii. fol. 59; 'The Canel, or Candle, coal;' North, Life of Lord Guildford, i. 278, and ed. 1808 (Davies); Defoe, Tour through Gt. Britain, iii. 248, 4th ed. 1748 (id.).

\***CANON** (2), a dignitary of the church. (F.,—L.,—Gk.) M. E. *canun*, Layamon, ii. 598, l. 24289; *canoun*, id. (later text), l. 24288.—O. F. *canone*, *canogne* (Roquefort), more commonly *canonie*, *canoine* (Littre, s. v. *chanoine*); the pl. *canunis* occurs in the Chanson du Roland, 3637.—Lat. *canonicum*, acc. of *canonicus*, adj., one on the church-roll or list, and so in receipt of church-funds.—Lat. *canon*, the church-roll or list. See Hatch, Bampton Lectures, p. 202. See *Canon*. N. B. The Span. *cañon*, a deep ravine, lit. a tube, is the same word as *cañon*, a cannon; see *Cannon*.

**CANT** (1). The word occurs in the simple sense of 'sing' in the phr. 'cant and chirp;' Old Plays, ed. Hazlitt, xiv. 356. 'To *cante*, to speake' is given as a cant word (with its explanation) in Harman's Caveat, p. 84. I have pointed out that many cant words came from the Netherlands; so, in this case, we may derive *cant* from Walloon *canter*, to sing (Sigart), rather than from Lat. *cantare* directly.

**CANT** (2). The G. *kante* was merely borrowed from the Low G., and is not an independent word; this accounts for there being no change in the spelling (from *t* to *z*); see Weigand. See further under *Canton* (below).

\***CANTILE**, a piece. (F.,—Teut.) In Shak. 1 Hen. IV, iii. 1. 100. M. E. *cantel*, Chaucer, C. T. 3010.—O. F. *cantel* (mod. F. *chanteau*), a piece, corner, bit; see Littre, s. v. *chanteau*. The same as Low L. *cantellus*, a piece; formed with dimin. suffix *-ellus* from G. *kante*, a corner; cf. Du. *kant*, a border, edge, corner. See *Cant* (2). And see *Canton*.

**CANTON.** The problem of the relationship (if any) of Du. *kant*, an edge, to Lat. *canthus*, the tire round a wheel, is not easy. I have said, at p. 92, that they cannot be connected; but this was founded on the supposition that Du. *kant* was a truly Teutonic word. I would now adopt the solution given by Weigand, in his G. Etym. Dict. s. v. *Kante*, that the G. *kante* was merely borrowed from Dutch or Low German (see note on *Cant* (2) above); whilst the Du. word, in its turn, was likewise unoriginal, being borrowed from O. F. *cant*, edge, still preserved in the mod. F. phrase *mettre de champ, poser de champ*, to lay (bricks) edgewise; see *champ* (2) in Littre. These relationships once established, the word is seen to be of Romance origin; from Lat. *canthus*, the tire of a wheel, borrowed from Gk. *κάνθος*, the corner of the eye, the fellow of a wheel. Quintilian, i. 5. 88, considers it as barbarian, meaning African or Spanish, but there is nothing to shew for its being not Gk. β. 1, this be the right account, the original is Gk. *κάνθος*, whence were borrowed Lat. *canthus*, and (probably) W. *cant*, rim. From Lat. *canthus* were derived O. F. *cant*, F. *cant-on*, Ital. *canti-o*, &c. We may mark *cant* (2) as (Du.,—F.,—Gk.); *cant-on* as (F.,—Ital.,—L.,—Gk.); *cant-o* as (Ital.,—L.,—Gk.); *cant-on* as (F.,—Low L.,—L.,—Gk.); and *de-cant* as (F.,—Ital.,—L.,—Gk.). Another derivative is *s-cant-ling*, q. v., to be marked as (F.,—L.,—Gk.).

**CAPE** (2). To be marked as (F.,—Ital.,—L.).

**CAPERCAILZIE.** Mentioned in 1618; see quotation under *Ptarmigan* (below), p. 823.

**CAPRICE.** I have been misled here by observing the entry '*rezzo*, . . an ague-fit (Dante)' in Meadows' Ital. Dict. I suspect this was an old interpretation of the word in the passages to which I refer, but the right sense is 'shade.' I have also, unintentionally, somewhat mistaken Wedgwood's meaning, being thus led off the track. His suggestion is, to derive *capriccio* from *capo*, head, and *riccio*, curled;

crisped, frizzled; the reference being to the bristling of the hair. The words *raccapriccio*, horror, *raccapricciare*, to terrify, already cited, are much to the point; the prefix *rac-* (it may be noted) stands for *re-ac-* = *re-ad*, as in *rac-cendere*, to rekindle. *Capriccio* would thus mean a bristling of the hair, a yearning emotion, a longing; Wedgwood cites from Altieri 'aver capriccio d'una cosa, to long for a thing, to have a fancy for it. Esser capricciosamente innamorato d'una persona, to be passionately in love with one.' Cf. *s'accapriccia*, shudders, Dante, *Inf.* 22. 31; *arriciar*, to stand on end (as hair), *id.* 23. 19. *β. Capo* is from Lat. *caput*, head; *riccio*, bristling, is connected with *riccio*, a hedgehog, from Lat. *ericius*, a hedgehog, lit. 'bristling animal'; see *Urohin*.

**CAPSIZE.** The Span. *capuzar*, mentioned at the end of the article, comes nearest to the E. form.

**CAPSTAN.** M. E. *capstan*, in Allitt. Poems, ed. Morris, B. 418. 'Post in a shypee called cabstayne, *cabestain*;' Palsgrave. Minshew's Span. Dict. ed. 1627 gives only the form 'Cabrestante, a capston (sic) in a ship.' And he even gives '*estante*, standing.' This being so, Wedgwood's etymology greatly gains in probability. He explains it as 'a standing crab [meaning windlass], a windlass set upright for the purpose of enabling a large number of men to work at it,' in opposition to the ordinary modification of the machine, where it is more convenient to make the axis horizontal. A crab is a kind of crane (see Webster), here used to translate Span. *cabre* (Wedgwood). I do not find *cabre*, but *cabria* means an axle-tree or crane, and *cabra* is a goat, or a machine for throwing stones. The F. *chèvre* means both a goat and a crab or crane; and it is well ascertained that *cabria*, *cabra* (like F. *chèvre*) are derived from Lat. *capra*, a she-goat; see note on *Pulley*, sect. γ, p. 476. *β.* The etymology from *capistrum* is given by Mahn, but I think it must be abandoned in favour of that from *capra*, she-goat, and *stantem*, acc. of pres. pt. of *stare*, to stand. Let Monlau, the author of the Spanish Etymological Dictionary (2nd ed. Madrid, 1881), be heard on this point. He says of *cabrestante*, that its origin is from Lat. *capra stans*, standing goat; *cabra* has originated the name, not of this machine only, but of those called *cabreia*, *cabria*, *cabrio*, &c. So also Scheler and Littré.

**CARAVAN.** For an early use of the word, see Hackluyt's *Voyages*, 1598, ii. 203, where it is spelt *Carouan*.

\* **CARBOY**, a large globular bottle of glass, protected by basket-work. (Arab.?) Modern; in Webster, Worcester, and Brande. = Pers. *qarāba*, a large flagon, Palmer's Dict. col. 468; which is perhaps of Arab. origin. Cf. Pers. and Arab. *qirbak*, a water-skin, water-bottle, Rich. Dict. p. 1123; Palmer's Dict. col. 469.

\* **CARK**, solicitude, anxiety. (F., = L., = C.) In Spenser, F. Q. i. 1. 44. M. E. *carke* (spelt *carke*), Monk of Evesham, ed. Arber, p. 78, l. 12; Cursor Mundi, l. 20790 (Northern dialect; another MS. has *charge*); Gamelyn, l. 760. [Somner gives A. S. *care*, care, but it is wholly unauthorised; the word being really French.] The true solution of this word, never before clearly pointed out, is to be found in the Anglo-French word *kark*, a burden, weight, cargo, which is nothing but the Norman form of F. *charge*, as is also evident from the Cursor Mundi, ll. 20790, 23994, 24233. This form *kark* occurs in the Liber Albus, ed. H. T. Riley, p. 224; and is corroborated by the occurrence of the verb *sorkarker* for *sorcharger* in the Statutes of the Realm, vol. i. p. 26, A.D. 1275; so also *descarkere*, to unload, Lib. Albus (Gloss.). Hence *carke* meant, originally, a weight, load; but came to be used particularly of 'a load of care.' The W. *care*, anxiety, solicitude, is probably the E. word borrowed; cf. Bret. *karg*, a load, burden (probably French); though the ultimate root is Celtic. The Low Lat. *carcare*, to load, occurs in the Liber Albus (iii. 380). *Carke* is thus a doublet of *charge*; see *Charge*. Cotgrave gives F. *charge*, sb., 'a load, burthen, fardle, also a charge, hindrance, or cause of extraordinary expence;' &c. I may add that we even find *kark* or *karke*, a load, in English; for in Arnold's Chron., 1502 (ed. 1811), p. 99, we find mention of 'a *karke* of peper' and a '*kark* of gynger.' Der. *carke*, verb, spelt *carke* in Palsgrave, whence the phr. '*carke-ing* care'; in the Cursor Mundi, we find '*carkeid* (also *charkid*) wit care,' ll. 23994, 24870; see also l. 24233, where another reading is *charge*.

**CARNATION.** To be marked as (F., = Ital., = L.). Littré gives *carnation*, but without any earlier authority than Fénelon. It was merely borrowed from Ital. *carnagione*.

**CARNIVAL.** Littré explains Low Lat. *carne-levamen* as 'a taking away of the flesh,' but I can find no warrant for any such extraordinary interpretation of *levamen*. It is true that Ducange gives *carnisprivium*, a deprivation of flesh, as one of the names for the days on which the faithful began their abstinence, such days beginning on the Sunday before Ash-Wednesday. But the same days were regarded by the many in quite a different light, and hence we find such Low-Latin terms as *carnis-capium*, a taking of flesh, and

*carni-vora*, a devouring of flesh, applied to Shrove-Tuesday and to the carnival. I therefore incline to the opinion that *carnelavamen*, *carniscapium*, and *carnivora* (names for Shrove-Tuesday) all refer to feasting, and that *levamen* has its usual sense of 'solace.' The F. *Mardi gras*, lit. 'fat Tuesday,' is unambiguous.

\* **CAROCHIE**, a kind of coach. (F., = Ital., = C.) Obsolete; but the present sense of *carriage* seems to have been brought about by confusion with it. 'The great *caroch*,' Ben Jonson, *Devil is an Ass*, iv. 1 (Lady T.). Stow, in his *Annals*, 1615, p. 857, says that the 'ordinary use of *caroches*' began about A.D. 1605; Dekker, in his *Seven Deadly Sinnes*, 1606, ed. Arber, p. 20, mentions 'the Grand Signiors *Caroach*.' = F. *caroche*, given in Sherwood's Index to Cotgrave as a variant of *carosse* or *carozze*, 'a carosse or caroch;' Cot. *Caroche* is a Walloon form (Sigart). = Ital. *carroccia*, *carrozza*, 'a caroce, a coche, a chariot;' Florio. Extended from Ital. *carro*, 'a cart, chariot,' Florio; which is of Celtic origin. See *Car*.

**CAROUSE.** It will be noticed that the G. *garau* is an adverb. We find the same adverbial use in English. 'I pledge them all *carouse-a*;' Like Will to Like, in Hazlitt's *Old Plays*, iii. 339. Cf. 'And quaff *carouses* to thee of my blood,' *id.* xiv. 101. '*Carouse* that bowl to me;' *id.* xiv. 135. W. Kemp, in 1600, was 'offered *carouses*' by his entertainers; Eng. Garner, ed. Arber, vii. 20.

**CARRIAGE.** I give the etymology under *carry*. I have been taken to task for not mentioning that the use of the modern E. *carriage* has been affected by confusion with F. *carrosse*, a carriage, frequently spelt *caroche* in old authors. It seemed to me hardly worth while to mention a fact so obvious, as I had given the reference to Trench's Select Glossary. See *Caroche* above.

**CASSIA.** Not (L., = Heb.), but (L., = Gk., = Heb.).

**CAST.** The orig. word for 'heap' is still better preserved in the very common Swed. dial. *kas*, a heap, cognate with Icel. *kös*, a pile, heap. See *Rietz*.

\* **CASTANETS**, instruments composed of two small, concave shells of ivory or hard wood, loosely fastened together by a ribbon passing over the thumb, and made to snap together by beating one of them with the middle finger. (F., = Span., = L., = Gk.) In Blount's Gloss., ed. 1674. = F. *castagnettes*, pl., 'finger-knackers, wherewith players make a pretty noise in some kind of daunces;' Cot. = Span. *castañetas*, *castanets*; pl. of *castañeta*, orig. the noise made with the fingers in dancing the fandango and bolero, so called because resembling the crackling of chestnuts when roasted; cf. Span. *castañetazo*, the sound or crack of a chestnut which bursts in the fire. = Span. *castaña*, a chestnut. = Lat. *castanea*, the chestnut-tree. = Gk. *kastanon*, a chestnut; see *Chestnut*.

**CATAMARAN.** See Davies, Supplementary Glossary, where extracts are given. It seems to have sometimes meant a fire-ship, and hence a cantankerous old woman. For '(Hindustani),' read '(Hindustani = Tamil).' I have already said the word is of Tamil origin, and means 'tied logs.' I am informed that the Malayalam form of the word is *kettamaram*, where the derivation is easily traced; viz. from Malayalam *ketta*, a tie or bond, and Malayalam and Tamil *maram*, timber. These words are given in H. H. Wilson, Gloss. of Indian Terms, pp. 273, 331.

**CATARACT**, last line. It is much better to separate *πύργον* from Lat. *frango*, and to refer the former to ✓ *WARK* (no. 355, p. 742).

**CATCH.** Some have said that *catch* must be Teutonic, because the pt. t. *cauzte* occurs in Layamon. Not so; for the pt. t. *cauzte* was merely formed by analogy with *lauzte* from M. E. *lacchen*, used with nearly the same sense as *catchen*. That the word was borrowed from Picard *cacher* (Littré, s. v. *chasser*) is clear from the fact that we also find O. Du. *kaetse*, a chase at tennis, *kaets-spel*, tennis, *kaets-bal* = E. *catch-ball*; see Hexham. These are not true Dutch words, but borrowed from Picard.

\* **CATENARY**, belonging to a chain. (L.) Chiefly in the math. phr. a *catenary* curve, which is the curve in which a chain hangs when supported only at the ends. Formed from L. *catena*, a chain, with suffix *-arius*.

\* **CATERAN**, a Highland soldier or robber. (Gaelic.) In Waverley, c. xv, Sir W. Scott defines *caterans* as being 'robbers from the Highlands;' see also Jamieson. = Gael. *ceatharnach*, a soldier, fighting man; see remarks upon *Kern* (1) below, p. 814.

\* **CATER-COUSIN**, a remote relation, good friend. (F., = L.) '*Cater-cousin*, quatre-cousin, remote relation, misapplied by Gobbo to persons who peaceably feed together; Merch. Ven. ii. 2. 139;' Schmidt, Shak. Lexicon. And see Nares. '*Quater-cosins*, fourth or last cosins, good friends;' Coles (1684). Cf. '*Cater-point*, in dice, the number four;' Bailey. To go diagonally across a square field is, in Surrey, to go *cater-ways*, or *cater-ing*; E. D. S. Gloss. C. 4. In all these instances, *cater* is from O. F. *catre*, four, given (with an example) by Roquefort. = Lat. *quatuor*, four. See *Four* and *Cousin*.

\***CATES**, provisions. (F., = L.) In Baret's Alveary, 1580, we find: 'A Cater, a steward, a manciple, a provider of cates, . . . qui emit opsonia.' Again: 'the Cater buyeth very dere cates;' Horman's Vulgaria. Thus the cates were the provisions bought by the cater, or, as we now say, the caterer, and were thence so called. This is better than deriving *cate* from O. F. *acate* immediately. See further under *Cater*. We may note that Ben Jonson uses the full form *acates*, Staple of News, Act i, sc. 1, l. 16.

\***CAVE IN**. (O. Low G.) The etymology of this expression is not given in the body of the work. Wedgwood is certainly right about it. He shews that *cave* is here a corruption of *calve* (the pronunciation of *cave* being formerly much the same as that of the modern pronunciation of *calve*). 'Properly to *calve in*, as it is still pronounced in Lincolnshire. It is said of a steep bank of earth at which men are digging, when a portion of the wall of earth separates and falls in upon them, the falling portion being compared to a cow dropping her calf.' He then cites 'the rock *calved* in upon him;' N. and Q. 4 S. xii. 166; also 'Tak heed, lads, there's a *cauf s-comin*;' Peacock's Linc. Gloss. E. D. S. s. v. *cauf*. He suggests that the word was introduced by Dutch navvies (which is almost certain), and adds: 'This explanation of the expression is rendered certain by the W. Flanders *inkalven*, used in exactly the same sense. *De gracht kalft in*, the ditch caves in.—De Bo, W. Flem. Dict.' More than this, the phrase occurs in E. Friesic, and Koolman cites *kalfen*, to calve as a cow, also to fall in, as in *de slotshante kalfd in*, the brink of the ditch caves in; and further, *halferen* in E. Friesic means (1) to cave in (2) to skip like a calf. See *Calf*.

**CELANDINE**. Spelt *salandyne*, Book of St. Albans (1486), fol. b 4, back. Halliwell explains *salandyne* as chalcedony, but in this passage it is the name of a herb.

**CEMETERY**. Spelt *cemitory*, Will of Hen. VI.; Nichols, Royal Wills, p. 298.

**CHAGRIN**. The connection between the two senses of *F. chagrin* is curiously exemplified in North's Examen, 1740, p. 394. He tells us that certain plotters 'take into familiarity thoughts which, before, had made their skin run into a *chagrin*.'

**CHAIN**; see *Catenary* (above).

\***CHAMPAK**, a tree. (Skt.) 'The *champak* odours fail;' Shelley, Lines to an Indian Air, 11.—Skt. *champaka*, a tree, the *Michelia champaka* of Linnæus (Benfey).

**CHAP**. Cf. 'Chap (in commerce) a chapman, or customer;' Bailey, ed. 1745.

**CHAPEL**. I have here copied Brachet; Littré seems to take the same view. There is another theory, that *capella* meant a little cape, a hood, and hence a canopy, the canopy over the sacred elements (as in Diefenbach, Supp. to Ducange), and hence generally a recess in a chapel for an altar, or the chapel itself. It is a question of historical origin; it makes no difference to the etymology.

**CHAPERON**. The orig. use of this word as masculine is curiously illustrated by the fem. form *chaperon-ess* in Webster, Devil's Law Case, i. 2 (1623).

**CHAR** (2), l. 4. In calling *chore* a modern Americanism (which it is, see Miss Wetherell's novel called Queechy, ch. 25), I by no means meant to imply that it is not also an old word in English. An American reader has kindly sent me the following quotation: 'God knows how to make the devil do a good *choar* for a saint;' A Prospect of Divine Providence, by T. C., M.A., London, 165-, p. 379. I dare say other instances may easily be found; in fact, I have already given *cheure* from Beaumont and Fletcher.

**CHARCOAL**. Mr. Palmer, in his Folk-Etymology, derives *charcoal* from *chark*, 'an old word for to burn wood (Bailey).' On the contrary, I should derive *chark* from *charcoal*, as being shortened from it. We have nothing to shew that *chark* is 'an old word;' whilst, on the other hand, we already find the spelling *charcole*, in the Prompt. Parv. (1440), Palsgrave (1530), and in the Awnturs of Arthur, st. 35 (15th cent.); also *charcoill* in Rauf Collyear, l. 322, ab. 1475.

**CHASTISE**. See further in Mätzner. The sb. *chastisement* occurs in the Ayenbite of Inwyt, p. 17, l. 2; and *chastisinge* in Gower, C. A. ii. 44.

\***CHATELAIN**. A derivative of *F. château* is *châtelaine*, used instead of *chaîne châtelaine*, a chain to which keys, &c. are suspended, orig. a chain to which a warder or castellan fastened his keys. Here *châtelaine* is fem. of *châtelain*, adj.; from *châtelain*, sb., a keeper of a castle = Low Lat. *castellanus*, adj., from L. *castellum*, a castle.

**CHECK**. Not (F., = Pers.), but (F., = Arab., = Pers.). Devic, in the Supp. to Littré, explains how the Pers. *shâk*, king, passed into the *F. eschec*, *eschac*. It was because the word was not borrowed by F. from Pers. directly, but through the medium of Arabic. [He says that the O. F. *eschac* represents Arab. *esh-shâk*, the king, where

*esh* is for *al*, the definite article, *l* being assimilated to *sh*; and *esh-shâk* was the ejaculation used when the king was in danger, i. e. *check* signifies (mind) the king! This argument I reject, for the *e* is merely prosthetic.] A better proof that the word passed through Arabic is, that the final *k* of the Pers. *shâk* was pronounced hard by the Arabs, almost as hard *g*, and this gave rise to the final *c* of O. F. *eschac*.

**CHEEK**. The Swedish word is properly *käk*, with the sense of 'jaw' only.

**CHEMISE**. Not (F., = L., = Arab.), but (F., = L., = C.). The Arab. *qamis* is not Semitic, but merely borrowed from the Lat. *camisia*, a word of doubtful origin. (A. L. M.) Isidore of Seville, who is not much to be depended on, connects it with *cama*, a bed, or couch, a word used by him only; as in the following passage: '*camisias* uocari, quod in his dormimus in *camis*, id est stratis nostris;' Origines, 19. 22. 29 (Lewis and Short). It first appears in St. Jerome (id.). *Cam-isia* is certainly allied to *cam-era*, and to the Goth. *kamon*, to clothe, G. *hem-d*, a shirt, &c.; see Fick, iii. 64. It is probably of Celtic origin; the O. Irish form being *caimise*, and the O. Welsh *camse*; see Zeuss, Gramm. Celtica, 1853, ii. 749.

\***CHEQUE**. A modern spelling of *check*, from a connection (which is real) with the word *exchequer*. For the etymology, see *Check*.

**CHEQUER**. Cf. 'I vestiment d'un drap de soye *chequer* ove furre,' I vestment of cloth of silk chequered with fur; Will of Lady Clare (1355); Nichols, Royal Wills, p. 25.

**CHERT**. The etymology given is illustrated by comparing Swed. dial. *kart*, a pebble, perhaps borrowed, like the E. word, from the Celtic. Rietz assigns no etymology for it; and it does not seem to be Teutonic.

**CHERUB**. Perhaps not a genuine Heb. word. It is ably discussed by Cheyne, Isaiah (1881), ii. 272, who connects *kérûv* with the Assyrian *kirubu*, a synonym for the steer-god, the winged guardian at the entrance of the Assyrian palaces. Possibly of non-Semitic and Accadian origin; see Sayce, in Encyc. Britan. s. v. *Babylon*.—A. L. M.

**CHEVERIL**. Not (Gk.), but (L., = Gk.).

\***CHEVERIL**, kid leather. (F., = L.) '*Cheveril*, roebuck-leather, symbol of flexibility, Tw. Nt. iii. 1, 13; Hen. VIII. ii. 3. 32; Romeo, ii. 4. 87;' Schmidt, Shak. Lex. '*Cheuerell* leather, cheueron;' Palsgrave. Spelt *cheveril* in Anglo-French; Liber Custumarum, 83, 306.—O. F. *chevreil* (mod. *F. chevreau*), a kid; kid leather. Dimin. of O. F. *chevre*, *F. chèvre*, fem., a goat, kid.—Lat. *capram*, acc. of *capra*, a she-goat. See *Caper* (1).

\***CHEVRON**, an honourable ordinary in heraldry, in the shape of a reversed V. (F., = L.). M. E. *cheuron*, Book of St. Alban's, pt. ii. fol. f 1, back. Usually said to represent two rafters of the roof of a house; I think it must, in heraldry, rather have had reference to the (gable-like) peak of a saddle, as there is nothing highly honourable in a house-roof.—*F. chevron*, 'a kid, a chevron in building, a rafter, or sparre'; Cot. Augmentative form of *chevre*, 'a she-goat,' id.—*L. capra*, a she-goat; see *Caper* (1). In the same way the Lat. *capreolus* meant a prop or support of timber.

\***CHIBOUK**, a Turkish pipe, for smoking. (Turk.) Spelt *chibouque*, Byron, Corsair, ii. 2; Bride of Abydos, i. 8. From Turk. *chibûq*, a stick, tube, pipe; Devic (Supp. to Littré); *chybûk*, *chubûk*, a pipe, Zenker's Turk. Dict. p. 349.

**CHICKEN**. The A. S. form being *cicen*, not *cycen*, we cannot fairly explain *cicen* as being modified from A. S. *cocc*, which could only have given *cycen*. The right explanation is rather, that *cock*, *chuck* (a chicken) and *chicken*, are all from the same imitative base KUK or KIK, intended to denote the chuckling sound made by domestic fowls. See *Chuck* (2), and note Shakespeare's use of *chuck* in the sense of chicken, Macb. iii. 2. 45, and in seven other passages.

**CHICORY**. Not (F., = Gk.), but (F., = L., = Gk.). Spelt *cyhoris* and *sukhoris* in Sir T. Elyot, Castel of Helth, 1539, fol. 23.

**CHIDE**. Cf. (perhaps) Dan. *kiede*, to tire, harass, weary, *kied*, tired; Swed. dial. *keda*, to make sorry. But the connection is not clear. Note that the A. S. pt. t. is not *cād*, as said in most dictionaries, but *cīdde*, Mark, i. 25, viii. 33.

\***CHIGNON**, an arrangement of hair at the back of the head. (F., = L.) *F. chignon*, properly the back of the neck, lit. a little chain, from the projections of the vertebrae (Littré); the same word as *F. chaînon*, der. from *chaîne*, chain, with suffix *-on*; see *Chain*.

**CHILL**. '*Chill*, Du. *kil*, is quite different from M. E. *chile*, *chèle*; as to the verb *chill*, M. E. *chillen*, cf. Grimm's Wörterb. v. 511; Stratmann. It is better then to put aside the M. E. *chile*, and to keep to *chill*. I have already given a reference to Trevisa, i. 51, l. 16, where we find 'for all þe *chil* and greet *cold*.' But I now observe that the usual form is not the sb., but the verb *chillen*, for which Stratmann gives three references besides the one which I give to P. Plowman, C. xviii. 49. This corresponds to O. Du. *killen*, *kellen*, *hilden*, or *helden*, 'to be chill and coldish,' Hexham. Here



Mr. Sweet comes to our assistance. He observes: '*Chill* is generally derived from O. E. [A. S.] *cile*, which could only give *keel*\*. But *cile* = *coele* does not exist. The oldest texts write *celi*, *cele*, pointing to *kali*\*. *Chill* comes from the West Saxon *ciele*, *cyle*;' Philolog. Soc. Proceedings, June 3, 1881. Cf. '*Frigus*, *ciele*;' Wright's Voc. ii. 36, col. 2. See note on *Cool* (below).

**CHIMÆRA.** Ben Jonson has the pl. *chimæra*; Discoveries, *de progressu pictura*.

**CHIME.** Wedgwood objects that, if my supposition is correct, we must extend the same explanation to the Dan. *kime*, to chime, and the prov. Swed. *kimma*, *kimba*, to chime, toll (Ihre); and that these words could never have been borrowed from the English. But they may all have been borrowed from Lat. *cymbalum*, occurring in the Vulgate version of 1 Cor. xiii. 1. Indeed, Godefroy actually cites O. F. *chinbe*, a cymbal. Cf. '*chyme-belle*, *chyme*, Cimbalum,' Prompt. Parv. Wedgwood looks upon all the forms as being imitative, and even compares Gk. *κμβλον*, cymbal, with *κμπεῖν*, to clang or resound, contrary to the usual explanation of *κμβλον* as a dimin. of *κμβος*.

\* **CHINCHONA.** See *Cinchona* below.

**CHINTZ.** Not (Hind.), but (Hind., = Skt.). The Hindustani *chhit*, a spot, is obviously derived from Skt. *chitra*, spotted, variegated, orig. visible, clear; from *chit*, to perceive.

**CHISEL.** Mr. Nicol remarks that E. *chisel* is from North F. *chisel*, not from the form *cisel*. The etymology given (from Diez) is very forced. It seems much better (with Littré and Mr. Nicol) to take the standard form to be that seen in Ital. *cesello*, a chisel, answering to a Low Lat. *casellum*\* or *casellus*\*, from *casus*, pp. of *cadere*, to cut. Diez' sole objection seems to be that *casus* is a passive participle; but the Low Lat. *casura* meant the right of cutting trees, and the objection is of small weight. In section γ, there is a remarkable oversight; for though we certainly use the spelling *scissors* (proving a confusion with Lat. *scindere*), it is equally certain that E. *scissors* is a corruption of *cizars*, and is, in fact, nothing but a plural of *chisel*. See *Scissors*.

**CHOCOLATE.** For the Mexican *chocolatl*, see also Clavigero, Hist. of Mexico, tr. by Cullen, i. 433. Spelt *jacolatl*, Evelyn's Diary, Jan. 24, 1682. Introduced in England ab. 1650 (Haydn).

**CHOUGH.** Occurs in Chaucer, Parl. of Foules, 345.

**CHOUSE.** The Ital. *ciaus* (Florio, ed. 1611) is intermediate in form between the E. and Turkish spellings.

**CHRISTMAS.** The A. S. form *Cristes messe* occurs in the A. S. Chron. an. 1091.

**CHRYSLIS.** It is now doubted whether *χρυσός* is a genuine Aryan word. It may be Semitic. Cf. Heb. *khārûts*, gold, from the Heb. root *khārats*, to cut, dig. See Wharton, Etyma Græca; Fick (corrections), ii. 795.

**CIDER.** As to the derivation of F. *cidre* from L. *sicera*, all the F. etymologists are agreed. As the change from Lat. *sicera* to F. *cidre* presents a difficulty, it may be well to discuss it. Brachet's explanation, involving the forms *sistre*\*, *sistre*\*, is imperfect, since it will not account for the Ital. *sidro*. The Wallachian forms are *tsighir*, *cigher*, *cigher* (see Cihac's Wall. Dict. p. 294); and, according to Cihac, the Magyar form is *ciger*. Hence it is probable that *sicera* was corrupted to *sigera*\* (cf. Ital. *lagrima*, tear); and that *g* afterwards gave place to *d*, just as the *c* (hard) gave place to *t* in the O. F. *cidre*, cider, as cited by Littré. On the other hand, Diez gives O. Span. *sizra*, from Lat. *sicera*, whence (probably) Span. *sizdra*\* (with excrescent *d*), and finally *sidra*.

**CIGAR.** Spelt *seegar* in 1730; see N. and Q. 3 S. viii. 26.

**CINCHONA.** Not 'Peruvian,' but really 'Spanish.' Although *quinine* is of Peruvian origin, *Cinchona* is not so. The usual account is quite true. Linnæus, in 1742, named the Peruvian bark *Cinchona* after the countess of Chinchon; he should rather have spelt it *Chinchona*, but probably thought the initial *ch* awkward in a Latinised word, especially as the Span. *ch* is like E. *ch* in *chin*. The countess was cured in 1638. See A Memoir of the Lady Ana de Osorio, Countess of Chinchon and Vice-queen of Peru; by C. R. Markham, 1874. Also a note on p. 33 of Peruvian Bark, by the same author, 1880, where he says that '*quina* signifies "bark" in Quichua [Peruvian]; and *quiquina* is a bark possessing some medical property. *Quinine* is derived from *quina*, [but] *chinchonine* from *chinchona*. Spaniards corrupted the word *quina* into *china*, and in homoeopathy the word *china* is still retained. In 1735, when M. de la Condamine visited Peru, the native name of *quina-quina* was almost entirely replaced by the Spanish term *cascarilla*, which also means bark.'

**CINDER.** '*Scoria*, *sinder*;' Wright's Voc. ii. 120, col. 1 (8th century). Wedgwood seems to derive the Icel. *sindr*, slag, from the Icel. verb *sindra*, to glow; but this is a weak verb, and of course the etymology runs the other way. *Sindra*, to glow or sparkle like the slag in a forge, is a mere outcome of *sindr*, the substantive. The

spelling *sinder* (with *s*) occurs as late as in Gascoigne, Works, ed. Hazlitt, i. 117, l. 30. Cf. *synderys*, pl., Reliq. Antiq. i. 164. We may note further that *synder*, in the Cath. Angl., is rendered by Lat. *scoria*, and in the Prompt. Parv., pp. 78, 456, by *casma*, or *casuma* (= Gk. *καυσίμα*, combustibles?). The word was gradually confused with F. *cendres*, but even now we cannot translate *les cendres de nos pères* by 'the cinders of our fathers.'

**CINNABAR.** This word seems to have been confused with *sinople*, q. v. It is difficult to say in every case to which word the form *cinnoper* belongs. Caution is therefore necessary.

**CINNAMON.** The Heb. *qinnāmîn* is not Semitic, but a loan-word; in Malay, it is *kajû manis*, sweet wood, from *kajû*, wood, *manis*, sweet. See Speaker's Commentary, Exod. xxx. 23; Gesenius, Heb. Lex. 8th ed. p. 751; Weigand, s. v. *Zimmet*.—A. L. M.

**CIRCUIT.** M. E. *circuit*, Chaucer, Kn. Tale, 1029; *cyrcuyt*, Mandeville, Trav. p. 311.

**CIVIL.** We find M. E. *civilian*, Wiclif's Works, ed. Arnold, i. 32, l. 22.

**CLAN.** Not (C.), but (C., = L.). The Gael. *clann*, Irish *cland*, are not Celtic words, but borrowed (like W. *plant*, children) from Lat. *planta*, a slip, scion, cutting, &c. See *Plant*. The facts that Irish *cland* = W. *plant*, and that both are from Lat. *planta*, are pointed out in Rhys, Welsh Philology; see *cland* in Index.—A. L. M.

**CLAP.** Not (Scand.), but (E.). There is no authority for A. S. *clappan*. We do, however, find the sb. *clappetung*. '*Pulsus*, *clappetung*;' Wright's Voc. i. 45. Also the verb *clappettan*, to pulsate, A. S. Leechdoms, ii. 68, l. 8. This is sufficient; we may assume a verb *clappan*.

**CLAW.** Dele section β. '*Claw* is related neither to *claw* nor *cleave*; the root is to be found in Icel. *klá*, to claw, strong verb, pt. t. *kló*, pp. *kleginn*;' Stratmann. However, Fick (iii. 52) refers both *claw* and *claw* to the common Teut. base KLU, which he compares with Lat. *gluere*, to draw together (whence *gluten* and E. *glue*).

\* **CLEAT**, a piece of iron used to strengthen the soles of shoes; a piece of wood or iron to fasten ropes to. (E.) The radical sense is 'lump,' as applied to a firm and close mass. M. E. *clea*, a wedge, also *clite* or *clote*; Prompt. Parv. p. 81. Allied to *Clot*, q. v.; from a Teut. base KLUT, whence also G. *kloss*, a clod; allied to *KLAT*, whence G. *klette*, a bur, prov. G. *klatte*, entangled hair. See E. Fries, *klót*, a ball, *klatte*, a clot, discussed by Koolman.

**CLEAVE** (2). There may also have been an A. S. strong verb *clifan*, pt. t. *cláf*, pp. *clifen*, but it is extremely hard to trace it. The clearest trace seems to be in the infinitive *ðelfan*, Grein, ii. 305.

\* **CLERESTORY.** (F., = L.) 'And all with *clere-story* lyghtys;' Arnold's Chron. ed. 1811, p. li. 'Englaid glittering with many a *clere story*;' Skelton, Garland of Laurel, 479. It might as well be spelt *clear story*, since *clere* is merely the old spelling of *clear*. The pl. *cleare stories* occurs in the Will of Hen. VI.; Nichols, Royal Wills, p. 303. So called because it is a story furnished with windows, rather than because 'it rises *clear* above the adjoining parts of the building,' as Webster has it. 'The *triforium*, or series of arches between the nave and *clerestory* are called *le byndstoria* in the life of Bp. Cardmeyer;' Oxford Gloss. p. 57; quoted in Bury Wills, ed. Tymms, note on p. 253. See *Clear* and *Story*.

**CLERGY.** We may note that M. E. *clergie* was used in two different senses. Strictly, it had the sense of 'learning,' as still preserved in our phrase 'the benefit of *clergy*,' in which sense it is otherwise obsolete. This I call *clergy* (1). α. This *clergie* or *clergie* occurs in Rob. of Gloucester, p. 420, l. 18; and in Piers Plowman. *Clergie*, i. e. 'Learning,' is one of the characters introduced into the poem. It answers to O. F. *clergie*, 'learning, skill, science, clerkship,' Cot.; and to Low Lat. *clericia*, which reappears in the Ital. *clericia*, clerkship. β. But *clergy* (2), with the usually modern sense (common in M. E., as in Rob. of Glouc. p. 563, already cited), seems at first sight equivalent to mod. F. *clergé*, from the Low Lat. *clericatum*, acc. of *clericatus*, orig. 'the clerical office;' Lewis and Short. γ. However, I do not hesitate to say that the Low Lat. *clericia* really had two senses, (1) learning, and (2) the clergy; for it is a most remarkable fact that the Span. *clerecia* and Port. *clerezia* (both obviously equivalent to *clericia*) are not used with the sense of 'learning' at all, but mean precisely 'the clergy,' in the mod. E. sense. Indeed, unless Littré is wrong, it would seem that O. F. *clergie* was occasionally so used also; for, s. v. *clergie*, he cites '*Toutes gens de religion, tote clergie, tout chevalier et tout gentilhomme*,' where his explanation of the word as 'learning' seems to me to be out of place. So also Palsgrave has both '*Clergy, clergie*,' and '*Clergy, a nombre de clerkes, clergie*.' Hence both senses of *clergie* are from Low Lat. *clericia*. B. My explanation as to how the Gk. *κλῆρος* came to mean 'the clergy' is hardly borne out by the texts cited; at any rate, the text in 1 Pet. v. 3 is not to the purpose. See Liddell and Scott; Lightfoot, Philippians, p. 246.

**CLING.** Cf. Swed. *klänge*, a tendril, a clasper; *klunga*, to climb. This suggests an ultimate connection with **CLIMB** and **CLAMBER**, as well as with **CLUMP**, as already suggested. It is clear that *cramp*, *clump*, *clap*, *climb*, *clamber*, all belong ultimately to a Teut. base **KRAP**, sometimes weakened to **KLIP** or **KLIB**; and *cling* (A. S. pt. t. *clang*) is little more than a variant from a base **KLAK**, allied to **KLAP** for **KRAP**.

**CLOD.** Cf. Swed. dial. *kladd*, a lump of dough, *klodd*, a lump of snow or clay. The particular form *clod*, as a variant of *clot*, may have become of Scand. origin. Still, there is a trace of A. S. *clod* in two compounds; see Bosworth.

**CLOT.** Cf. 'massa, *clysus* (sic; for *clysus*?), *clottum*;' Mone, Quellen, p. 403.

**CLOTH.** On the connection of A. S. *clað* with Irish *brat* or *bratt*, a cloth, a cloak, see Rhys, Celtic Britain, pp. 207, 209. They are perhaps further allied to Skt. *grath*, to tie, *granth*, to tie or bind up; from a root **GRAT** (Fick, i. 77).

**CLOVE** (1). Mr. Nicol points out that the supposed derivation from Spanish is untenable. It is not (Span., = L.), but (F., = L.). It must be a modification of F. *clou*. We find the pl. *clowys*, *cloves*, in the Paston Letters, Nov. 5, 1471 (letter 681); *clowes of gylofre*, Mandeville, Trav. p. 51; also *clowes*, Arnold's Chron. ed. 1811, p. 99; *clowes*, id. p. 234; *clowes*, sing., Catholicon Anglicum, p. 68. Here *clow* = F. *clou*; and it is not difficult to see that the pl. *clowys* may have become *cloves*. Possibly the form *clow* arose from a misreading of *clowes*, the form in which the F. *clou* was sometimes written in English.

**CLOVE** (2). Add: M. E. *cloue*, spelt '*cloue of garlek*,' Prompt. Parv. p. 84. The A. S. form was prob. *clufe*; we only find the pl. *clufe*, A. S. Leechdoms, ii. 336, l. 3. Perhaps the etymology is from A. S. *cluf-on*, pt. t. pl. of *cléfan*, to cleave or split off. If so, the name has reference to cleavage, and the word cannot be connected with A. S. *clive* or with L. *globus*.

\* **CLOVE** (3), a denomination of weight. (F., = L.) A *cloue* of cheese is about 8 lbs.; of wool, about 7 lbs.; Phillips (1706). The word appears in the Liber Custumarum, where it is spelt *clous*, pl., in Anglo-French (p. 63), and *clawos*, acc. pl., in Latin (p. 107). This gives the etymology, and shews that it is identical with *cloue* (1); see note on **CLOVE** (1) above. Ducange has *clavus lanae*, a certain weight or quantity of wool, which he notes as being an Eng. use of the word. *Clavus* seems to have meant 'lump' as well as 'nail.'

**CLUCK.** The A. S. is *cloccian*; cf. A. S. Leechdoms, ii. 220, l. 18.

**COACH.** Not (F., = L., = Gk.), but perhaps (F., = Ital., = L., = Gk.). Spelt *coche* in Spenser, F. Q. i. 4. 16. I have unfortunately given the result wrongly. Diez derives F. *coche*, in the sense of 'boat,' from L. *concha*, but, in the sense of 'coach,' considers that it was merely borrowed from Ital. *cocchio*, which Florio (1598) explains as 'a coche, chariot.' This Ital. *cocchio* he supposes to be a diminutive form of *cocca*, a boat, which he takes to be from the Lat. *concha*, a shell; so that the final result is much the same as before. β. On the other hand, Littré inclines to the supposed Hungarian origin of the word, also pointed out by Diez, from Hung. *kotsi*. He tells us that Avila, in 1553, says of Charles V.—'Se puso a dormir en un carro cubierto, al qual en Hungria llaman *coche*, el nombre y la invencion es de aquella tierra,' i. e. he laid himself to sleep in a covered car, which in Hungary they call a *coach*, the name and invention of it both belonging to that country; and refers us to Cabrera, i. 66. The same idea is alluded to in Beckmann's History of Inventions (London, 1846, 4th ed.), i. 77; where it is further said that the name of it was taken from that of a village in the province of Wieselburg, now called *Kitsee*, but formerly *Kotsee*. His references are to Stephanus Broderithus, speaking of the year 1526; Siegmund, baron Herberstein, in Commentario de Rebus Muscovitis, Basil, 1571, p. 145 (where the village is called *Cotzi*); and Bell's Appar. ad Histor. Hungariae, dec. 1, monum. 6, p. 292 (where the vehicles are called *Kottschi*). γ. Diez objects that the story will not account for the Ital. *cocchio*, an objection which is of great weight. Cihac, in his Wallachian Dict., 1870, p. 109, adopts Diez's view, and supposes the Wallachian *cocie*, a coach, to be related to Wall. *ghioaca*, a shell, the latter being a derivative of Lat. *coclea* or *cochlea*. He gives the following forms: Ital. *cocchio*, Span. and Port. *coche*, F. *coche*, E. *coach*, G. *kutsche*, Little Russ. *kočija*, Serbian *kočije*, Pol. *kocy*, Hung. *kocsi*, Alban. *kotsi*, Wallach. *cocie*. I may add that Nares, in his Glossary, s. v. *Caroch*, remarks that 'coaches are said to have been first brought into England in 1564, by William Boonen, a Dutchman, who became coachman to Queen Elizabeth.' The Du. *koets*, which he cites, is merely a Du. spelling of F. *coche*. The village of *Kitsee* is near Raab (Weigand).

**COARSE.** An earlier example occurs in the phrase '*curse wadmoll*,' i. e. coarse wadmoll, in Arnold's Chronicle (about 1502),

ed. 1811, p. 236. See Wad, l. 11. Cf. also 'homely and *course* cloth;' Udall, tr. of Erasmus' Apophthegms, b. i. Aristippus, § 4.

**COCHINEAL.** It should be added that the *ck* in Span. *cochinilla* presents no difficulty to the etymology from *coccineus*. Diez (Gramm. l. 364) instances Span. *chancha* = Ital. *ciancia*, *facha* = Ital. *faccia*, *charla* = Ital. *ciarlare*. In the Span. Etym. Dict. by Monlau (1881), it is explained that the Span. *cochinilla*, a wood-louse or 'sow-bug,' dimin. of *cochina*, a pig, is a distinct word from *cochinilla*, cochineal, derived from Lat. *coccineus*. For an early mention of cochineal, see Eng. Garner, vi. 14; also id. v. 60.

**COCK** (1). Not (F., = L., = Gk.), but (E.). The A. S. *coc* or *cocc* is not borrowed from F. *coq*, but occurs early; see Ælfred, tr. of Gregory's Pastoral Care, c. 63, ed. Sweet, p. 459; and see Matt. xxvi. 74. The fact is, that the word is of imitative origin, and therefore appears in the same form in E., F., and Gk. Cf. the extract from Chaucer, already given; also the note on **Chicken** (above).

**COCKLE** (1). We find A. S. *se-coccas*, acc. pl., sea-cockles, in Ælfric's Colloquy (Piscator). The word is, however, borrowed from Celtic.

**COCKNEY.** The W. *coeginaid*, being accented on the penultimate, can hardly be compared with M. E. *coheney*. But M. E. *cockney* answers precisely to a F. *coquind* = Low L. *coquinatus*\*, and I suspect that Mr. Wedgwood has practically solved this word by suggesting to me that it is founded on L. *coquina*, a kitchen. We might imagine *coquinatus*\* to have meant, as a term of reproach, a vagabond who hung about a kitchen of a large mansion for the sake of what he could get to eat, or a child brought up in the kitchen among servants. We may particularly note F. *coqueneau*, 'a scoundrell, base varlet,' Cot.; *coquiner*, 'to begge, to play the rogue;' *coquinerie*, 'beggery;' *coquin*, 'a beggar, poor sneak.' This suggests that the F. *coquin* is connected with L. *coquus*, as to which Littré and Scheler seem agreed. I think we are now certainly on the right track, and may mark the word as (F., = L.). I would also suggest that the F. *coquin*, sb., was really due to the verb *coquiner*, which answers to Low L. *coquinare*, to cook, i. e. to serve in a kitchen. The transition in sense from 'serve in a kitchen' to 'beg in a kitchen,' is very slight, and answers only too well to what we know of human nature, and the filching habits of the lowest class of scullions, &c. *Coquinatus* might mean 'attached to a kitchen,' without much violence being done to the word. Cf. F. *gueux* from L. *coquus* (Scheler).

\* **COCKROACH**, a kind of beetle. (Span., = L., = Gk.) '*Cockroches*, a kind of insect;' Phillips, ed. 1706. 'Without question, it is from the Portuguese *caroucha*, chafer, beetle, and was introduced into our language by sailors;' F. Hall, Modern English, 1873, p. 128. But a friend kindly points out that the E. word is borrowed, not from Port. *caroucha*, but from Span. *cucaracha*, 'a wood-louse, a kind of centipede, blatta or short-legged beetle, common aboard of American ships, a cockroach, *Blatta americana*, L.;' Neuman. I think the Port. *caroucha* is merely a clipped form of the same word, with loss of the first syllable. The etymology of *cucaracha* is obscure; perhaps the sense 'wood-louse' points to Lat. *coccum*, a berry, from Gk. *κόκκος*, a kernel, a berry, a pill; from the shape of the rolled-up wood-louse. Cf. Span. *cucio*, a sort of caterpillar, *coco*, a worm or grub; words of obscure origin.

**CODDLE.** I have given what I believe to be the right explanation of the passage in Philaster. But the extension of the meaning to 'cockering' or 'pampering' has prob. been influenced by prov. E. *coddle*, to caress, fondle, coax (Leicestersh. Gloss., by Evans, E. D. S.); or the words have been confused. *Coddle* is precisely F. *cadeler*, 'to cocker, pamper, make much of,' Cot. = O. F. *cadel*, 'a casting, a starveling, &c., one that hath need much of cockering and pampering;' Cot. = Lat. *catellus*, a whelp (precisely as O. F. *cadel*, F. *cadeau*, is from *catellus* in the sense of 'little chain'). Dimin. of Lat. *catulus*, a whelp, which is the dimin. of *catus*, a cat. See Cat.

**CODICIL.** Perhaps (F., = L.). I find *codicell* in the Will of Lady Margaret (1508); Nichols, Royal Wills, p. 365. Cotgrave has F. *codicile*, 'a codicile, scedule.'

**CODLING** (2). Mr. Palmer calls attention to '*Querdyngge*, appulle, *Duracenum*;' Prompt. Parv. p. 420. Cf. *duracinus*, hard-berried, hard (of fruits); Lewis and Short. The connection is doubtful: Palsgrave explains '*Codlyng*, frute,' by '*pomme cuite*.'

**COFFEE.** 'He [a Greek] was the first I ever saw drink *coffee*, which custom came not into England till 30 years after;' Evelyn's Diary, May 10, 1637.

**COIF.** Not (F., = M. H. G.), but (F., = M. H. G., = L.). It has already been pointed out that the G. word is borrowed from Latin. The M. H. G. *kupfe*, a cap, answers to Low Lat. *cuppa*, whilst M. H. G. *kopf*, *koph*, answers to Low Lat. *coppa*, *copa*. *Cuppa*, *coppa*, *copa* are variants of Lat. *cupa*, a tub, vat; see Cup. Ducange also gives Low Lat. *copha*, *cophia*, *cuphia*, a cup, a coif; these are merely Latin-

ised forms of the M.H.G. words. We may notice *quives* as a curious form of the pl. of *quoif*, by-form of *coif*; see N. and Q. 6 S. vi. 74.

\***COISTREL, COYSTRIL**, a mean paltry fellow. (F., = L.) In Shak. Tw. N. i. 3. 43; Per. iv. 6. 176. Put for *coustrel*, which was the older form. 'Coustrell, that wayteth on a speare, *coustellier*;' Palsgrave. From this evidence we may also infer that *coustrell* was an E. adaptation of the F. word *coustellier* or *coustillier*, probably formed by the dropping of the last syllable and insertion of *r* after *t* (as in *cart-r-idge*). = F. *coustillier*, 'an esquire of the body, an armour-bearer unto a knight, the servant of a man-at-arms [which explains Palsgrave's definition]; also a groom of a stable, a horse-keeper;' Cotgrave. The use of the word in the sense of 'paltry fellow' is precisely parallel to the similar use of *groom*, *lackey*, *hind*, &c. The lit. sense is one who carries a poniard. = F. *coustille*, 'a kind of long poniard, used heretofore by esquires;' Cot. Variant of O. F. *coustel*, spelt *couseau* in Cotgrave, 'a knife, or whittle, a sword, or any such cutting weapon.' The *s* is unoriginal; the proper O. F. spelling is *coutel* or *cotel*, also *cutel*. = Lat. *cultellus*, a knife; see **Cutler**, **Cutlass**. The Low Lat. form of *coistrel* is *cultellarius*, a soldier armed with a cutlass (Ducange).

\***COITION**, a meeting together, copulation. (L.) Used by Sir T. Browne of the meeting together of magnetised substances; Vulgar Errors, bk. ii. c. 2. § 8. = Lat. acc. *coitionem*, a meeting together. = Lat. *coitus*, pp. of *coire*, to come together. = Lat. *co-* (for *cum*), together; *ire*, to go, come.

\***COLLIE, COLLY**, a kind of shepherd's dog. (C.) '*Coaly, Coley*, a cur dog;' Brockett's Glossary of N. Eng. Words, 1825. Shepherd-dogs in the N. of England are called *coally* dogs; 'Recreations in Nat. History, London, 1815. = Gael. *cuilean*, *cuilein*, a whelp, puppy, cub; Irish *cuileann*, a whelp, a kitten. Perhaps from Irish and Gael. *cu*, a dog.

**COLONEL**. 'Hee was . . . coronell of the footemen, thowghe that tearme in those dayes unuzed;' Life of Lord Grey (Camden Soc.), p. 1; written A.D. 1575, and referring to 1544.

\***COLZA OIL**, a lamp-oil made from the seeds of a variety of cabbage. (F., = L. and Du.) See Webster and Loudon; *colza* means 'cabbage-seed,' and should not be used of the cabbage itself. = F. *colza*, better spelt *colzat*, as in Richelet; borrowed from the Walloon *colza*, *golza*, Rouchi *colsa*. = Du. *koolzaad*, rape-seed, cole seed, lit. cabbage-seed. = Du. *kool*, cabbage; *zaad*, seed (Littré). The Du. *kool* is not a Teut. word, but borrowed from Lat. *caulis*; Du. *zaad* is cognate with E. *seed*. See **Cole** and **Seed**.

**COMB** (2), **COOMB**, a measure. (Low L., = Gk.) The A. S. *cumb* is, I find, not a fictitious word, but occurs in the sense of 'cup' or 'vessel' in A. S. Leechdoms, iii. 28, l. 9; and again, in the sense of 'coomb' or vessel of certain capacity, in Thorpe, Diplomatarium Ævi Saxonici, p. 40, l. 5. It is the same as Du. *kom*, 'a hollow vessel or dish to put meate in;' Hexham; G. *kumpf*, a hollow vessel, a trough. Not a Teutonic word, but borrowed from Low L. *cumba*, a tomb of stone (i. e. a stone trough, and doubtless also used in other senses), which is merely a Latinised form of Gk. *κύμβα*, a drinking vessel, hollow cup, bowl, boat; cf. *κύμβα*, a hollow vessel, cup, basin. This is nothing but a nasalised form of *cup*; see further under **Cup** and **Cymbal**. The article, at p. 123, is completely wrong in every way, which I regret.

**COMBUSTION**. Otherwise, Lat. *com-burere* is from a form *burere*\* = *purere*\*, allied to *pruna*; see **Freeze**, p. 219. (Fick, i. 680.)

\***COMFREY**, the name of a plant. (F., = L.) Spelt *comfory*, Book of St. Albans, fol. c 6, back, l. 1; *consery* in the 14th cent., Reliquiæ Antiquæ, i. 55. (See also *comfrey* in Britten and Holland's Plant-Names.) = O. F. *cumfrie*; we find '*cumfirie*, cumfirie, galloc,' in a vocab. of the 13th cent., in Wright's Vocab., i. 139, col. 1. Here *cumfrie* is the O. F. name, *galloc* the A. S. name, and *cumfrie*, the Low Lat. name; the last appears to be merely the O. F. name Latinised. By an extraordinary confusion between the written *f* and long *s*, we actually find the F. form *consire* in Cotgrave, explained as 'the herbe comfrey.' [The mod. F. name is *consoude* (cf. Span. *consuelda*, Ital. *consolida*), derived from Lat. *consolidare*, from its supposed healing powers.] β. The O. F. *cumfrie* appears to be a corruption of Low Lat. *confirma*, comfrey. We find '*confirma*, galluc,' in the Durham Glossary, pr. in Cockayne's Leechdoms, ii. 401; and at p. 162 of vol. i. we learn that the plant was called *confirma* or *galluc*. Halliwell gives '*galloc*, comfrey.' [Perhaps the change from *confirma* to *cumfrie* was due to some confusion with F. *confire* (Lat. *conficere*), 'to preserve, confect, soake, or steep in;' Cotgrave.] If this be right, the derivation is from Lat. *confirmare*, to strengthen, from its healing powers; see Cockayne's Leechdoms, i. pref. p. liii, and cf. the Gk. name *συμφύρον*. See **Confirm**.

\***COMPLOTT**. See **Plot** (1), p. 450; and note on **Plot** (1) below.

**CONSECRATE**. The word *consecrat* = consecrated, occurs in Chaucer, C. T. Group B, l. 3207 (Samson).

\***CONSTABLE**, l. 6. For *conestabulus*, read *conestabulum*; the document quoted is the Chronicon Reginonis abbatis Prumiensis, died A.D. 915; at the year 807.

**CONSTIPATE**. But I find the verb *constipate* also, in Sir T. Elyot, Castel of Helth, 1539, fol. 17 b; the sb. pl. *constipations* occurs on fol. 62.

**CONTRAST**. The sb. seems to have been first introduced, and the orig. sense was 'a dispute,' answering to F. *contraste*, 'with-standing, strife, contention, difference, repugnance;' Cot. Daniel has '*contrast* and trouble;' Hist. of Eng. p. 26 (1618). Howell (Letters, vol. i. sect. 6. let. 8) has *contrasto*, from Ital. *contrasto*, explained as 'strife' by Florio. See Davies, Supp. Glossary.

**CONTRIVE**. Not (F., = L.), but (F., = L. and Gk.). Dele l. 9, about the derivation of O. F. *trover*. The right derivation is given under **Trover**. The hint came to me from a note (doubtless by Mr. Nicol) in The Academy, Nov. 9, 1878, p. 457; 'we may note G. Paris's satisfactory etymology of *trouver* = *tropare* (from *tropus*, a song), instead of F. *turbare*, which presents phonetic difficulties, and does not explain *troubadour*.'

**CONTROL**. We find the Anglo-French *countre-rolleur*, controller, in the Stat. of the Realm, i. 133, an. 1299; and the sb. pl. *countre-roules*, counter-rolls, in the same, i. 29, an. 1275. In P. Plowman, C. xii. 298, where one MS. has *countroller*, another has *countrollour*.

\***CONUNDRUM**. 'I must have my crotchets! And my conundrums!' Ben Jonson, The Fox, Act v. sc. 7. It here means a conceit, device. 'I begin to have strange conundrums in my head;' Massinger, Bondman, Act ii. sc. 3. Again, in Ben Jonson's Masque, called News from the New World, Fact says: 'And I have hope to erect a staple of news ere long, whither all shall be brought, and thence again vented under the name of Staple News, and not trusted to your printed conundrums of the Serpent in Sussex, or the witches bidding the devil to dinner at Derby; news that, when a man sends them down to the shires where they are said to be done, were never there to be found.' Here *conundrum* means a hoax or a canard. In Ram Alley, iii. 1. 2 (Hazlitt's Old Plays, x. 313) we find: 'We old men have our crotchets, our conundrums, Our figaries, quirks, and quibbles, As well as youth.' The etymology seems hopeless; as a guess, I can imagine it to be a corruption of Lat. *conandum*, a thing to be attempted, a problem; somewhat as *quillet* is a corruption of *quidlibet*. It might thus be an old term of the schools. For the later sense, see Spectator, no. 61, May 10, 1711.

**CONY, CONEY**. It seems best to regard this as derived from the French and to mark it (F., = L.). Weigand regards the G. forms as merely borrowed from the Romance languages; cf. Ital. *coniglio*, Span. *conejo*, Port. *coelho*. The best proof of its F. origin is its occurrence in Anglo-French; the forms *conil*, *conyng* occur in the Stat. of the Realm, i. 380 (A.D. 1363); *conyn* in the Liber Custumarum, p. 305; whilst the pl. *conis* occurs much earlier, in the Year-Books of Edw. I. i. 139. The O. F. *connil* was sometimes corrupted to *connin* (as in Palsgrave), whence the G. *kanin-chen*. *Connil* is from Lat. *cuniculus*, said to be a word of Spanish origin; in which case the Gk. *κύνικλος* must have been borrowed from Latin. The proposed etymology from *SKAN* is given by Fick, as cited.

**COOL**. Note particularly the Icel. strong verb *kala*, to freeze, pt. t. *kól*, pp. *kalinn*. The adj. *cool* is from the pt. tense. The A. S. *celi*, cold, sb., is clearly from the same strong verb. See note to **Chill** (above).

**COOLIE, COOLY**. 'Tamil *kúli*, daily hire or wages, a day-labourer, a cooly; the word is originally Tamil, whence it has spread into the other languages [Malayálim, Telugu, Bengáli, Karnáta]; in Upper India, it bears only its second and apparently subsidiary meaning;' H. H. Wilson, Gloss. of Indian Terms, p. 301.

\***CO-PARCENER**, a co-partner. See **Partner**, p. 423. We find Anglo-French *parcener*, *parcenerie*, Year-Books of Edw. I. i. 155; *parceners*, pl., id. 45; Stat. Realm, i. 49, an. 1278; Annals of Burton, pp. 471, 480. Also *parcenerie*, partnership, Year-Books of Edw. I. i. 45.

**COPE** (1). An earlier example of the word is the A. S. '*cóp*, endeton,' in Wright's Vocab. i. 59, col. 2.

**CORBAN**. The Heb. *qorbán* is from Heb. root *qáraw*, to draw near, to offer. Similarly the Arab. *qurbán*, a sacrifice, oblation, is allied to *qirbán*, *qurbán*, an approaching, drawing near, from the Arab. root *qariba*, he drew near; Rich. Dict. p. 1123.

**CORBEL**. 'Chemynais, *corbels*, &c.; Arnold's Chronicle, 1502 (ed. 1811), p. 138.

**CORDUROY**. Noticed under **Cord**. The following should be noted. 'Serges, *Duroys*, Druggets, Shalloons,' &c.; Defoe, Tour through Great Britain, i. 94, 4th ed. 1748 (Davies). Here *duroy* certainly seems put for F. *du roi*.



**CORNELIAN.** M. E. *corneline*, Mandeville, Trav. p. 275.

**CORONER.** The first appearance of Anglo-F. *coroner* is in A.D. 1275, Stat. of the Realm, i. 29; spelt *coruner*, id. i. 28. This is long before its appearance in the spurious charter mentioned at p. 135.

**CORROBORATE.** Already used as a vb., with the lit. sense 'strengthen,' in Sir. T. Elyot, Castel of Helth, 1539, fol. 22.

**COSTERMONGER.** As to the etymology of *costard*, an apple, I find an excellent suggestion in R. Hogg's Fruit Manual, 4th ed. p. 38. He says: 'The *costard* is one of our oldest English apples. It is mentioned under the name of "Poma Costard" in the fruiterer's bills of Edw. I, in 1292, at which time it was sold for a shilling a hundred. . . Is it not . . . probable that it is derived from *costatus* (Anglicé *costate*, or ribbed), on account of the prominent ribs or angles on its sides?' This idea, as given by a man of practical experience, is worth having, and needs but slight modification. We may, accordingly, derive *costard* from O. F. *coste*, a rib (= Lat. *costum*), with the usual O. F. suffix *-ard* (= O. H. G. *-hart*), as in *drunk-ard*, &c.; and we may explain it as 'the ribbed apple.' The jocular use of *costard* (as in Shakespeare) in the sense of 'head,' is secondary, and not (as Johnson supposed) original; the name being applied to the head from its roundness, just as it is called a *nob* (i. e. *knob*). Mr. Hogg also notes that *costermonger* = *costard-monger*; which no one doubts.

**COSTIVE**, adj. 'Mahn and E. Müller suggest Ital. *costipativo*, or Span. *constipativo* (which, however, mean "constipating," "constrictive," not "constipated") as the immediate origin of this word; Prof. Skeat rightly thinks F. *constipé* more probable (or, rather, less improbable). His remark, s. v. *cost*, that F. *coster* is from L. *constare*, gives the key to the problem. It is, indeed, obvious that the only language in which Lat. *constipatum* would have given a form closely resembling E. *costive* is F., where it would become *costevé*, the Mod. F. *constipé* being of course a learned word. The loss of the final *-é* of *costevé* in E. has numerous parallels, as *trove* (in *treasure trove*) from *trouv*, *prepense* (in *malice prepense*) from *purpense*, *square* from *esquarré*; and the syllable *-ev* is so like the common termination *-ive* (or rather Mid. E. *-if*), that its assimilation to this was almost unavoidable. I had, therefore, no hesitation in assuming the existence of a non-recorded O. F. *costevé* as the source of E. *costive*; and I have since found a 14th century example of the O. F. word in Littre (under the verb *costiper*), in the plural form *costivez*. The E. example given by Mr. Skeat, and presumably about the earliest he had, is from Ben Jonson; but I suppose Richardson's quotation from Drant (whose exact date I do not know) is a little older. The word must have been Mid. E., though the earliest instance I know is in Palsgrave (1530), who spells it with the Mid. E. *f*, and after clearly explaining "*Costyfe*, as a person is that is no[t] laxe or soluble," mistranslates it by F. *cousten-geux*, which meant "costly." A phonetic feature which I cannot well account for, in the words *cost* and *costive*, is that they have *ð*, instead of *u*; as the O. F. vowel comes from Lat. *ō* (*cōstāre*, *cōstipāre*), and gives *u* (spelt *ou*) in Mod. F. *couler*, we should have expected *u*, just as in *custom*, Mod. F. *coutume* (*costume* is Italian) from *cōsuetudina* (Class. Lat. *-tudinem*).—H. Nicol.

\***COSY**, \***COZY**, snug, comfortably sheltered. (C. ?) This word appears to have been introduced from Lowl. Scotch. We find: '*cosie* in a hoord,' Ramsay's Poems, i. 305 (Jamieson); and '*cozie* i' the neuk,' Burns, Holy Fair, st. 20. It seems to be from Gael. *cosach*, abounding in hollows, recesses, or crevices, *cosagach*, (1) full of holes or crevices (2) snug, warm, sheltered.—Gael. *cos*, a hollow, crevice, cavern, hole. Cf. Irish *cos*, a fissure, *cuas*, a cave; and perhaps Gk. *κῶπα*, a hole. Thus the sense is 'sheltered,' from the notion of being snugly coiled up in a hole; which is just the way in which Burns uses it.

¶ Derived by Mahn from F. *causer*, to talk (from Lat. *causari*), which is incompatible with its adjectival use and form. But of course Miss Austen was thinking of F. *causer* when she wrote of having 'a comfortable *coze*,' i. e. talk; Mansfield Park, ch. xxvi. (Davies). On the other hand, cf. Sc. *cosh*, snug; and *cosh*, adj. having a hollow beneath (Jamieson).

**COT.** The right A. S. forms are *cote* and *cyte*. We also find Icel. *kyta*, *kytra*, Swed. dial. *käta*, a cot, cottage. The common orig. Teut. form is KOTA, a cot; Fick, iii. 47.

**COTTON** (1). Not (F.,—Arab.), but (F.,—Span.,—Arab.).

**COTTON** (2), 1. 2. For 'W. *cytenu*,' read 'W. *cytuno*.' We also find W. *cytun*, of one accord, unanimous; *cytlyn*, accordant, *cytlyn*, to pull together, concur. Cf. W. *cy*, together; *tynu*, to pull. For examples of the word, see 'If this gear *cotten*,' in Stanyhurst, tr. of Virgil, b. i., ed. Arber, p. 19, l. 8; also, 'John a Style and I cannot *cotton*,' Play of Stucley (ab. 1598), l. 290, pr. in Simpson's School of Shakespeare, i. 169. The verb *cytuno* is, however, accented on the *u*, but the adj. on the *y*. This etymology must be regarded as only a guess, in which I have not much confidence.

**COURTESAN.** It is actually used in the old sense of 'belonging to a court.' We find: 'Maister Robert Sutton, a *courtezane* of the Court of Rome;' Paston Letters (let. 7), i. 24.

\***COVIN**, secret agreement, fraud; a law-term. (F.,—L.) The Anglo-French *covine* occurs in the Stat. of the Realm, i. 162, an. 1311. The M. E. *covine*, *covin*, counsel, trick, sleight, is a common word, occurring, e. g. in Chaucer, C. T. 606 (or 604).—O. F. *covine*, *covaine*, secret agreement (Burguy).—O. F. *covenir* (F. *convenir*), to assemble, agree.—Lat. *convenire*, to come together; see **COVENANT**, **CONVENE**. Thus *covin* = *convention*.

**COWARD.** The hare is called 'the coward with the short taylor,' and 'la cowarde ou la court coue' in the Book of St. Albans (1486), fol. e 5, back; also *cowart*, as early as the time of Edw. I.; Reliq. Antiq. i. 134. We also find the Anglo-French *oward*, a coward, in Gaimar's Chron. l. 5619; spelt *coward*, Langtoft's Chron. i. 194; see also the Vows of the Heron, in Wright's Polit. Poems, i. 5.

**COWL** (1). 'I should think all the words cited must have been borrowed from L. *cucullus*, as certainly the Irish *cochal* (a cowl) was. Doubtless an ecclesiastical word. The Icel. *kufi* looks as if it had come through the Irish *cochal*, the *ch* becoming *f*, as in E. *laugh*.'—A. L. Mayhew. A more probable solution is that Icel. *kufi* is borrowed (like other ecclesiastical terms) from A. S. *cufle*, and that A. S. *cufle* was borrowed from the ancient British form of L. *cucullus*. In either case, *cowl* is not E., but L.

**COWRY.** In H. H. Wilson's Gloss. of Indian Terms, p. 271, he gives the Hindi form as *kauri*, corruptly called *cowry* or *cowrie*; Bengali *kari*, Guzeráthi *kori*; explained as a small shell used as coin. Four *kauris* = 1 *ganda*, and 80 *kauris* = 1 *pan*.

**COWSLIP.** The M. E. form is actually *cousloppe*; Wright's Voc. i. 162, l. 9; *cowslop*, Prompt. Parv. Cf. Swed. *oxlågga*, a cowslip. The right division of the A. S. word is beyond all doubt; it is written *cū slyppan*, acc. (as two words) in A. S. Leechdoms, ii. 326; whilst in the same, iii. 30, we have the acc. *cuslyppan* and *oxsandslyppan*, where *oxsandslyppan* is compounded of *oxsan* (for *oxan*), gen. of *oxa*, and *slyppan*, acc. of *slyppa*, lit. a slop. It cannot be held that *slyppa* means 'a lip'!

**CRACK.** Particularly note the gloss: 'crepante, *craciendum*, *cearciendum*;' Mone, Quellen, p. 331. Also: 'sió corpe call *cracode*,' the earth all cracked; A. S. Psalter, ed. Thorpe, Ps. xlv. 3.

**CRAM.** There was certainly an A. S. strong verb *crimman*, pt. t. *cramm*, pp. *crummen*. The pp. occurs; for I find 'Farsa, *acrammen*;' Wright's Voc. ii. 35, col. 1. Also 'Farcire, *acrymman*,' id. 37, col. 2; where *acrymman* is probably merely a misspelling for *acrimman*, as the gloss is only of the 11th century. Cf. *crumb*.

**CRAMP.** Cf. M. E. *crempen*, vb. to restrain, Owl and Nightingale, l. 1788. A weak verb.

**CRANE.** Both *crane* and *kran* occur, in the sense of weight-lifting machine, in Arnold's Chron. 1502 (ed. 1811), p. 127. Palsgrave has: 'crane of a wharfe, *grue*;' and Cotgrave has: '*grue*, a crane, also the engine so called.'

**CRAVAT.** We even find *Cravat* used in the sense of Croat or Croatian in English. 'Horsemen armed, like the German *Cravats*, with long lances;' Lord Nugent, Life of Hampden; see N. and Q. 6 S. vi. 113.

**CRAVEN**, adj. 'Mr. Skeat, agreeing with Mahn, derives this word from E. *crave*, but, unlike him, adds that it was a translation or accommodation of Mid. E. *creaunt* for *recreaunt*, O. F. *recreant*; Mätzner and E. Müller simply identify it with *creaunt*. Mr. Skeat says that the Mid. E. word was really *cravand*, the Northern participle of *crave*, and supports this by the forms *cravant* in the St. Katharine of about 1200, and *cravaunde* in the 15th century Morte Arthur. But neither *-ant* with *t*, nor *-aunde* with *au*, is the ending of the Northern participle; on the contrary, they point clearly to O. F. *ant* with nasal *a*. The meaning, too, does not suit; *craven* originally did not mean "begging quarter," "suing for mercy," as Mr. Skeat says, but "conquered," "overcome"—*al ha eneooven ham cravant* and *overcumen* is the phrase in St. Katharine. The sense of *creaunt* (for *recreaunt*) agrees fairly with that of *craven*; the form, however, is very unsatisfactory. The hypothesis of assimilation to North E. *cravand* is inadmissible, as *cravand* and *cravant* (or *cravaunde*) are, as just shown, distinct in Mid. E. both in sense and form; and as the O. F. *recreant*, corresponding to a Lat. form *recredantem*, never shows *a* for its second *e*, nor *v* between *e* and *a*, *cravant* cannot come from it. There can, I think, be little doubt that *cravant* is the O. F. participle *cravanté*, or perhaps rather its compound *acranté*, with the frequent Mid. E. loss of final *-é* (mentioned before, in treating of *costive*). As this O. F. word corresponds to a Lat. *crepantēre*, its primitive form, which is not uncommon, was clearly *crevanter* with *e* (as in Span. *quebrantar*, and in F. *crever* from the simple *crepāre*); but the form with *a* in the first syllable, though anomalous, is at least as common, and is the only

one in the Roland (which, unlike most texts, has *e* in the second syllable—*craventer*). The meaning of the O. F. word, originally "to break," agrees as exactly as its form with that of the Mid. E. word. We have in the Chanson de Roland, l. 3549, "he strikes him who carries the dragon (flag), so that he overthrows both"—*craventet ambur*, and Philippe de Thaun [Bestiary, l. 248] uses *diable acravantad* to express that Christ, after his crucifixion, overcame the devil.—H. Nicol. Further examples of the Anglo-French forms are *cravaunter*, to overthrow, Langtoft's Chron. i. 394; *cravaunte*, pp. id. 406, 484 (and see p. 298). There can be no longer any doubt as to the etymology of this word.

**CREATE.** We find the form *create* used as a pt. t. as early as 1482; see Warkworth's Chron. ed. Halliwell (Camd. Soc.), p. 1, l. 4.

**CREW.** (F., = L.) The etymology of this word, hitherto always wrongly given, has been discovered by Dr. Murray. He finds that it is really a clipped form of *accrue*, *accru*, or *acru*, used in the 16th century to signify (1) a reinforcement, (2) a company sent on an expedition, (3) a company, a crew. *Accrue* was turned into a *crew*, in which *a* was supposed to be the indef. article. In Holinshed's Chron., an. 1554, we are told that 'the towne of Calis and the forts were not supplied with any new *accrues* of soldiers,' and so were lost to the English. Fabyan says that 'the French kynge sent soone after into Scotlande a *crewe* [auxiliary force] of Frenshemen,' vol. ii., fol. 98 (ed. Ellis, p. 444); and, again, speaks of 'a *crewe* of Englysshemen,' fol. 166 (p. 286). This being once ascertained, the etymology presents little difficulty. *Accrue* answers to F. *accrue*, 'a growth, increase, eeking, augmentation,' orig. the fem. of *accru*, 'growne, increased;' Cotgrave. *Accru* is the pp. of *accroistre*, to increase, mod. F. *accroître*; see *ACORUS*. Littré cites '*accru* de leurs soldats,' i.e. *recruited* by their soldiers; see *RECRUIT*, which is a closely allied word. Thus *crew* is really 'a recruiting,' a band of men sent in aid; hence, a band of men generally.

\* **CREWEL**, worsted yarn slackly twisted. (Du.?) In King Lear, ii. 4. 7. Halliwell explains it by 'fine worsted, formerly much in use for fringe, garters, &c.' The Whitby Gloss. has '*creals* or *crules*, coloured worsteds for ornamental needle-work, &c.' Palsgrave has: 'Caddas or crule, *sayette*.' The mod. spelling is misleading; the old spelling *crule* renders it probable that the word is from Du. *krul*, a curl; cf. *krullen*, to curl, *krullig*, curly. Cf. Du. *krullen van hout*, 'shavings of wood'; *krullen*, 'to curl, crisp, wind, turn'; Sewel. If this be right, the reference is to the twisted form of the yarn; cf. Bailey's definition of *crewel* as 'two-twisted worsted.' See *CURL*. ¶ Mr. Wedgwood says 'properly a ball of worsted'; but I can find no authority for this.

**CRICKET** (2). Wedgwood suggests that *cricket*, as the name of a game, is due to the prov. E. *cricket*, a stool, and that the name of the bat used for the game was not *cricket*, but *cricket-staff*, as in the quotation which I give from Cotgrave at p. 142. *Cricket* is explained by Miss Baker (Northampton. Glos.) as 'a low, four-legged stool,' and she refers us to Leland, Collectanea, i. 76. The probability that this suggestion is the right one is much increased by remembering that *cricket* was, in all probability, a development of the older game of *stool-ball*, mentioned in the Two Noble Kinsmen, v. 2; see *stool-ball* in Halliwell. The stool, such as was used by dairy-maids, seems to have been used as a wicket (see Johnson); and the game was popular with girls. If this be so, *cricket* really represents the *wicket*, not the *bat*.

β. But it makes little ultimate difference to the etymology; *cricket*, in the sense of stool, answers to Low G. *kruck-stool* in the Bremen Wörterbuch, allied to Low G. *krucke*, a crutch. Cf. also O. Du. *krick*, *kricke*, *krucke*, a crutch, or a leaning-staff (Hexham); Du. *kruck*, a crutch, also a perch. Whether the *cricket* was named as being a support, or from its crooked legs (bent outwards, not perpendicular), we may still connect it with *crutch* and A.S. *crice*. Palsgrave has: 'Cricke, to bende a crosbowe with;' where it plainly means a hooked stick used in drawing up the string of a cross-bow.

**CRIMSON**, l. 5. The O. F. *cramoisyne* occurs in the 16th century (Littré).

\* **CRINGLE**, an iron ring strapped to the bolt-rope of a sail. (Scand.) '*Cringle*, a kind of wrethe or ring wrought into a rope for the convenience of fastening another rope to it;' Ash's Dict., ed. 1775. Prob. a Northern E. word, of considerable antiquity.—Icel. *kringla*, a circle, orb, disk (hence, simply a circle or ring); cf. *kringlóttir*, circular, *kringar*, pl., the pulleys of a drag-net (whence the E. sense). Allied to *kring*, adv., around, *kringja*, to encircle, surround; Swed. *kring*, prep., around about; Du. *kring*, a circle, circuit, orb, sphere. Allied to *Crinkle*, *Cringe*, and *Crank* (1).

**CRIPPLE**. The dat. *cruple* actually occurs in the Northumbrian version of Luke v. 24, as a gloss to Lat. *paralytico*. We also find A. S. *creôpere*, a cripple, lit. 'a creeper;' this form occurs in St. Swithun, ed. Earle, p. 12, l. 17.

**CRONE**. The pronunciation of the Celtic words mentioned is too unlike the English. Wedgwood points out a far better suggestion. *Crone* is also used in the sense of an old ewe, as in Tusser's Husbandrie, § 12, st. 4 (E. D. S.); this reminds him of O. Du. *kronie*, variant of *karonie*, an old sheep (both given in Hexham). This Du. word is a mere borrowing from the Picard *carone*, answering to F. *charogne* (E. *carion*); see Littré. Probably the E. *crone* was borrowed from the Picard dialect likewise; the form *carion* (with its hard *c*) is also a Norman form, occurring in Anglo-French as *caruine*, in the Bestiary of Philip de Thaun, l. 1293. I believe this to be right, and that *crone* and *carion* are doublets, with a difference of accent as in *chânnel* and *canal*, *fâculty* and *facility*. The sense of 'old carcase,' though not complimentary, is intelligible. Moreover, we thus explain the word *crony* also, which is the O. Du. *kronie* almost unaltered. It originally meant an old woman, as in 'marry not an old *crony*,' in Burton (cited by Worcester); hence, a gossip, &c.

\* **CROQUET**, a game with mallets, balls, posts, and hoops. (F.) Noticed in N. and Q. 3 S. iv. 349, 439, v. 494 (1863, 1864). To *croquet* a ball is to drive it away by a smart tap upon another ball placed in contact with it; and hence the name. The spelling is the same as that of F. *croquet*, a cri-p biscuit, so named from its being crunched between the teeth; from F. *croquer*, 'to croake, creak, crack, crash, crackle, as a bone which a dog breaks;' Cotgrave. In the game, *croquet* means 'a sharp tap, smart blow,' as shewn by the Walloon *croque*, a blow, fillip, jerk, and *croquer*, to fillip (see Sigart). This Walloon *croque* is the same as F. *croc*, a cracking or crunching sound, and *croquer* is, literally, to crack. These are words of imitative origin, and a mere variation of *crack*, from the imitative

✓ **KARK**, no. 59, p. 732. Cf. the E. phr. 'to hit it a *crack*.'

**CROSS**. Instead of (F., = L.), read (Prov., = L.). There are two M. E. forms of the word, *crois* and *cros*; the former is obviously derived from O. F. *crois*, a cross, from Lat. acc. *crucem*. But this will not account for the form *cros*, and consequently, the derivation of the mod. E. *cross* has long been a puzzle. Stratmann compares E. *cross* with Icel. *kross*, but this is not to the purpose; for the word *kross* is merely a borrowed word in Icelandic, and I think it obvious that the Icel. *kross* was borrowed, like some other ecclesiastical terms, directly from English. Vigfusson remarks that the earliest poets use the Latin form, so that in the Edda we find *helgum cruci*; but later the word *kross* came in, clearly (in my opinion) as a borrowing from English and not as a mere modification of *cruci* or *crucem*. It remains to point out whence we borrowed this remarkable form. My solution is, that we took it directly from Provençal, or Southern French, at the time of the first crusade, about A.D. 1097. The form *cros* occurs as early as in Layamon, l. 31386, and in the very early Legend of St. Katharine, l. 727; but a much earlier example occurs in the Norman Chronicle of Geoffrey Gaimar (ed. Wright, l. 2833), who seems to introduce it as an E. word. The date of this is about 1150, and I take it to be a very early instance. The word when once caught up would soon spread rapidly and far, from the nature of the case. That this is the right solution appears to be fully confirmed by the fact that *crusade* is also Provençal; see remarks on *Crusade* below. Accordingly, the etymology of *cross* is from Prov. *cros* or *crotz*, a word in early use; see Bartsch, Chrestomathie Provençale. Lastly, the Prov. *cros* is from the Lat. *crucem*, acc. of *crux*, or possibly from the nom. *crux* itself. I hope this solution may decide a point of some difficulty. As the quotation from Gaimar cannot fail to be of interest, I give it at length; note that he also employs the form *croiz*, which is the Northern F. or Norman form. He is speaking of the death of Elle (Ælla), and he says of the place where the king fell, that 'Elle-croft est ore appelle; Devers le west une *croiz* y ad; En milu d'Engleterre est ad; Engleis l'apellent Elle-cros.' i.e. 'it was afterwards called Elle-croft; towards the west there is a cross; it was in the midst of England, and the English call it Elle-cros.' We thus learn that a place called 'Ælla's croft' afterwards had a cross set up near it, which came to be called 'Ælla's cross.'

**CROTCHET**. M. E. *crochet*, apparently as a musical term; Catholicon Anglicum, p. 83; Towneley Mysteries, 116.

**CROUCH**. Cf. also 'Knyghtes *crouche* hem to, and *cruche* full lowe;' P. Plowman's Crede, l. 751.

**CROWD** (2). See the remarks upon the Low Lat. *chrotta*, a crowd, W. *cruth*, &c. in Rhys, Lectures on W. Philology, p. 118. He also cites Irish *cruid*, a fiddle, also a hump; and shews that the instrument was named from its shape, the word being allied to Gk. *κυρτός*, curved, arched, round, humped, convex. See *CURVE*. And see *Rote* (2), which is the same word. Doublet, *rote* (2).

**CRUET**. M. E. *cruet*, Prompt. Parv.; Joseph of Arim. l. 285; Catholicon Anglicum, p. 84, note 4; Paston Letters, i. 470 (A.D. 1459); Gesta Romanorum, p. 189. Anglo-F. *cruet*, in the Will of the Black Prince, as noted by Way. Dimin. of O. F. *crueye*, a pitcher of

stone-ware (Roquefort); which I think is plainly from Du. *kruiik*, as already suggested.

\***CRUMPET**, a kind of soft bread-cake. (W.) In Todd's Johnson. Prob. an E. corruption of W. *crempog*, also *crammyth*, a pancake or fritter. (D. Silvan Evans.) This is much more likely than Todd's derivation from A. S. *crompeht*, wrinkled, which is merely an adj., and much the same as E. *crumpled*.

**CRUSADE**. Instead of (F., = Prov., = L.), I think we may read (Prov., = L.). Though the word *crusade* does not appear in literature, I think we may safely suppose that it dates, in popular speech, from the time of the *crusades*. In the quotation given from Bacon, the spelling *croisado* is evidently a mere adaptation of F. *croisade*, which again is a word adapted to F. spelling from the Prov. *erosada*, by turning the *o* of the Prov. form *eros* into the *oi* of the F. *croix*. But the spelling of the E. word points directly to the Prov. *erosada* itself, and was (I believe) introduced directly from Provençal in company with the remarkable form *cross*; see remarks on **CROSS** (above). Further, the Prov. *erosada* does not seem to have meant 'crusade' in the first instance, but merely 'marked with the cross.' It is properly formed as if from the fem. of a pp. of a verb *erosar*\*, to mark with a cross, to cross, from the sb. *eros*, a cross.

**CRUSTY**, ill-tempered. (E.?) Under **Crust**, I have given a reference for *crusty* to Beaumont and Fletcher, *Bloody Brother*, iii. 2. 23. It occurs also in the play of *Cambyzes* (ab. 1561), in Hazlitt's *Old Plays*, iv. 184, last line. I feel disposed to accept Mr. Palmer's explanation, in his *Folk-Etymology*, that *crusty* is nothing but another form of *cursty*, i. e. 'curst-like,' since *curst* has the precise sense of ill-tempered, not only in Shakespeare, but even as early as in the *Cursor Mundi*, l. 19201. *Curst* is for *cursed*, pp. of *curse*, q. v. We even find *crust* as a term of abuse, as: 'What an old *crust* it is!' A Merry Knack to Know a Knave, in Hazlitt's *Old Plays*, vi. 539, last line. See **Curse**.

**CUB**, l. 4. Dele 'cf. W. *cenau*, a whelp, from *ci*, a dog;' the W. *cenau* (not *cenau*), properly means 'offspring,' and is more likely to be related to W. *cenell*, generation, kindred.

\***CUBEB**, the spicy berry of a tropical plant. (F., = Span., = Arab.) Spelt *guybybes*, pl., in Mandeville, *Trav.* p. 50; the Lat. text has *cubeba*. Spelt *cubebes*, pl., in Sir T. Elyot, *Castel of Helth*, b. iii. c. 12. Mentioned, under the Anglo-French form *cubibes*, pl., in the *Liber Albus*, p. 230. = F. *cubebe*, pl. *cubebes*, 'cubebes, an aromaticall and Indian fruit;' Cotgrave. = Span. *cubeba*, fem. sing. = Arab. *kabābat*, pl. *kabābak*, cubeb, an aromatic; Rich. Dict. p. 1166. See also *Devic. Supp.* to *Littre*.

**CUD**. Wedgwood objects that the *cud* is not food chewed over again, being swallowed in the first instance without chewing, and he identifies *cud* and *quid* with 'Icel. *quidr*, the paunch or maw.' The new edition of Bosworth's Dict. gives numerous forms, viz. *cwudu*, *cwuda*, *cweodo*, *cwidu*, *cudu*, and this A. S. term was applied not only to the cud, but to *mastic*, which is certainly allied to *masticate*. See A. S. Leechdoms, ii. 54, 56, 66, 118, 178, 182, 192, 270, 308; iii. 72, 124, 134. Since *i* passes into *eo*, and *ui* into *wu* (whence *u*), the oldest form is *cwidu*, gen. *cwideswes* or *cwidwes* (base KWIDWA); this cannot be identified with (though it may be allied to) A. S. *cwiþ*, gen. *cwiþes*, the womb, Icel. *kwiðr*. At the same time, the sb. *cwidu* is so far removed in form from the verb *cēwan* that it is hard to see how to connect them. More light is desired.

\***CURTILAGE**, a court-yard. (F., = L.) 'All the comedities (sic) wythyn the seid gardyn and *curtelage*;' Bury Wills, ed. Tymms, p. 46 (A.D. 1467). Formed, with suffix *-age*, from O. F. *courtill*, 'a back-yard;' Cot. = Low L. *cortillum*, an enclosure, small yard, occurring A.D. 1258 (Ducange); also *cortile*, the same. Dimin. of Low L. *cortis*, a court-yard; see **Court** (1).

**CUSTARD**. For the loss of *r*, cf. *buskin*, put for *bruskin*.

**CUSTOM**. See **Costume**, where the Low Lat. *costuma* is differently and more simply accounted for; it seems quite sufficient to take *costuma* as merely shortened from *consuetudinem*. Cf. F. *amertume*, bitterness, from *amaritudinem*, and *enclume*, an anvil, from *incudinem*. See Scheler and Brachet.

**CUTLER**. Anglo-French *cotillere*, *Liber Custumarum*, p. 185.

**CYGNET**. The form *cisme* appears even in Anglo-French, in the *Bestiary* of Philip de Thaur, l. 1090. Some suppose that Low Lat. *cacinus* is derived, after all, from Gk. *κύκνος*; see Diez, 4th ed. p. 714.

**CYPRESS** (2). Not (L.), but (F., = L.). I have now no doubt that the E. *cipres*, explained as 'a fine curled linnen' in Minsheu (1627), and equated by him to O. F. *crêpe*, Lat. *byssus crispata*, is nothing but an E. travesty of the G. F. *crêpe*, whence mod. E. *crêpe*. It will be observed that both Palsgrave and Cotgrave explain *crêpe* by 'cypress' or 'cipres.' The word occurs as early as in P. Plowman, B. xv. 224, where it is spelt *cipres* and *cypirs*. I suppose that O. F. *crêpe* was translated as *crisp* (correctly), that *crisp* became *crips*, and was then recast as *cipres*. The form *crips* for *crisp* is noted under

**Crisp**, q. v. Another form is Lowl. Sc. *kirsp*, fine linen, used by Dunbar, *Twa Maryit Wemen*, ll. 23, 138. ¶ This explanation, with some of the same illustrations, is given in Palmer's *Folk-Etymology*. It occurred to me quite independently. I doubt if Lat. *cyperus* has anything to do with it.

**CZAR**. Not (Russ.), but (Russ., = L.) The argument quoted from the Eng. Cyclopaedia, as to the distinction made by the Russians between *czar* and *kesar*, is not sound; two derivatives from the same source being often thus differentiated. What is more to the point is, that it is also wrong. The Russian word *czar*, better written *tsar*, is nothing but an adaptation of the Latin *Cæsar*, and the connection does admit of direct proof, as has been pointed out to me by Mr. Sweet. In Matt. xiii. 24, 'the kingdom of heaven,' is, in modern Russian, *tsarstvo nebesnoe*; but the corresponding passage, in the Old Bulgarian version printed at p. 275 of Schleicher's *Indogermanische Chrestomathie*, has *cæsarsvo nebesnoe*. Here is clear evidence that *tsar* is for *Cæsar*. Consequently, *czar* is not Russian, but Latin.

**DACE**. The etymology is proved by the Anglo-French form *daces*, pl., in the *Liber Custumarum*, p. 279.

\***DADO**, the die, or square part in the middle of the pedestal of a column, between the base and the cornice; also, that part of an apartment between the plinth and the impost moulding. (Ital., = L.) So defined by Gwilt, in Webster; see also Gloss. of Architecture, Oxford, 1840. The word is old, and occurs in Phillips, ed. 1706. Like some other architectural terms, it is Italian. = Ital. *dado*, a die, cube, pedestal; Torriano (1688) has 'dado, any kind of dye to play withall, any cube or square thing.' The pl. *dadi*, dice, is in Florio, from a sing. *dado*. The same word as Span. *dado*, O. F. *det*; see further under **DIE** (2), which is a doublet.

**DAFFODIL, DAFFADILL**. 'An unexplained var. of *Affadyll*, *affodille*, adaptation of Med. Bot. Latin *Affodillus*, prob. late Lat. *asfodillus*,\* cl. Lat. *Asphodilus*, *Asphodelus*, from Greek. Another med. Lat. corr. was *Aphrodillus*, whence F. *afrodille*. Half-a-dozen guesses have been made at the origin of the initial D: as playful variation, like Ted for Edward, Dan (in the north) for Andrew; the northern article *i'* *affodill*, the southern article *th'* *affodill*, in Kent *de affodill*, or (?) *d' affodill* (Cotgr. actually has *th' affodill*); the Dutch bulb-growers *de affodil*, the F. (presumed) *fleur d'afrodille*, &c. The F. was least likely, as there was no reason to suppose that the F. *afrodille* and Eng. *affadyll* ever came into contact. Some who saw allusion to *Aphrodite* in *Aphrodillus*, also saw *Daphne* in *Daffodil*; already in 16th cent. *Daffadowndilly* was given to the shrub *Daphne Mezereon*, as still in the North. *Affadyl* was properly *Asphodelus*; but owing to the epithet *Laus tibi* being loosely applied both to spec. of *Asphodelus* and *Narcissus*, these very different plants were confused in England, and *Asphodelus* being rare, and *Narcissus* common, it tended to cling to the latter. Turner, 1551, "I could neuer se thys ryght *affodil* in England but ones, for the herbe that the people calleth here *Affodill* or *daffodill* is a kynd of *Narcissus*." Botanists finding they could not overthrow the popular application of *daffodill*, made a distinction. In *Lyte*, *Gerarde*, &c., all the *Asphodeli* are *Affodils*, and all the *Narcissi* *Daffodils*. But the most common *Narcissus* in Eng. was the "Yellow Daffodill" of our commons, to which as our wild species "*Daffodil*" has tended to be confined since Shakespeare; "White Daffodil" or "Poet's Lily" is no longer called a daffodil. *Daffadilly*, *daffadowndilly*, &c., are all early variants; they show playful variation, and suggest that this had to do with the first appearance of *Daffodil* itself. At least all early evidence shows it was of purely English rise." Note by Dr. Murray, in Phil. Soc. Proceedings, Feb. 6, 1880.

\***DAFT**, foolish. See **Deft**, below.

**DAINTY**. The etymology is confirmed by the use of M. E. *deynous* in the sense of O. F. *desdaigneux*, disdainful, which see in Cotgrave; and of M. E. *digne* in just the same sense; see *Catholicon Anglicum*, p. 95, note 4. Observe that the word *dis-dain* gives precisely the same formation of *-dain* from Lat. *dignus*.

**DALE**, l. 9. Read 'See **Dell**.' But *deal* is unrelated.

**DALLY**. The etymology here given is strongly supported by the occurrence of the prov. E. *duallee* or *tell doil*, to talk incoherently. A man in his cups who talks in a rambling style, is said, in Devonshire, to *duallee*. 'Dest *duallee*, or *tell doil*?' i. e. are you talking incoherently, or speaking nonsense? *Exmoor Scolding*, *Bout the First*, last line.

**DAMASK**, l. 6. For Heb. *Dameseq*, read Heb. *Dammeseq* (with *dagesh forte*); Heb. *dmeseq* is better written *dème eq*.—A. L. M.

**DAMP**. The Swed. dialects actually have the strong verb *dimba*, to steam, emit vapour, pt. t. *damb*, pl. *dumbu*, supine *dumbið*; whence *dampen*, damp (Rietz). The mod. Swed. *dimma*, mist, haze, was formerly *dimba*, as in Widegren.

**DANGLE.** Cf. also Swed. *danka*, to saunter about, and the phrase *sld dank*, to be idle.

**DASTARD.** Rietz gives Swed. dial. *dasa*, to lie idle, *daska*, to be lazy, *dasig*, idle. Godefroy gives O. F. *daser*, to dream.

**DATE** (2). *Δάκτυλος*, a date, is not a genuine Gk. word, but was confused with the Gk. *δάκτυλος*, a finger, in popular etymology, from an imagined likeness between the date and the end of a finger. It is of Semitic origin; in Wharton's *Etyma Græca*, it is called Phœnician. Cf. Arab. *daqal*, which Richardson (Dict. p. 679) explains by 'the worst kind of dates'; also Heb. *diglâh*, proper name, said to mean 'palm-tree' in Smith, Dict. of the Bible, s. v. *Diklah*; and see Speaker's Comment. Gen. x. 27. The Anglo-French *dates*, pl., occurs in the Liber Albus, p. 224.

**DAUB.** Mr. Nicol's etymology of *daub*, given at p. 153, is clinched by the fact that, in the Liber Custumarum, we have the Anglo-French form *daubours*, pl. *daubers*, at p. 99, whilst at p. 52 the Lat. form is *dealbatores*.

**\*DEAL** (3), a thin plank of timber. (Du.) At p. 154, this word is identified with *deal* (1), which is a mistake. The word is not E., but Dutch. 'Xvj. *deles*' are mentioned A. D. 1400; N. and Q. 6 S. viii. 399. 'A thousand *deal-boards* to make huts for the soldiers'; Clarendon, Civil War, ii. 675. (R.) Earlier, in Florio (1598), we find: '*Doga*, a *deale boord* to make hogsheds with.'—Du. *deel*, fem., deal, board, plank, threshing-floor (distinct from *deet*, deal, part, which is neuter). In O. Du. the word was dissyllabic; Hexham gives *deele*, 'a planck, or a board' (distinct from *deet*, *deyl*, a part). + Low G. *dele*, a board (which in the Bremen Wörterbuch is wrongly connected with A. S. *dæl*). + G. *diel*, board, plank; M. H. G. *dille*; O. H. G. *thill*, also *dillu*. + A. S. *pille*, E. *thill*. Thus *deal* (3) is the same word with *Thill*, q. v. ¶ The note to *thill* (p. 636) should be deleted, having been written under a false impression. I have there said that the connection of *deal* (3) with *thill* is doubtful; but now revoke that opinion, as the words are closely allied, and the exact equivalent of *deal* (3) occurs in the truly E. word *thel*, a plank, used as late as 1586; see N. and Q. 6 S. vii. 249. The use of Du. *d* for Eng. *th* appears again in *drill* (1), q. v., and in *deck*.

**DECANT.** Not (F.,—Ital.,—O. H. G.), but (F.,—Ital.,—L.,—Gk.) See note on *Cant* (2) above, and on *Canton*.

**\*DECEMBER**, the twelfth month. (L.) In Chaucer, On the Astrolabe, pt. i. § 10, l. 10.—L. *December*, the tenth month of the Roman year, as at first reckoned.—L. *decem*, ten. See *Ten*. ¶ Under *November* and *October*, note that the reckoning only applies to the Roman year, as at first reckoned.

**DECOY.** An etymology from Du. *eende-kooi*, a duck-coy, or decoy for ducks, has been suggested; this Du. word is given in Sewel. I cannot think it is right, for several reasons. In the first place, we should not have dropped an accented syllable; dropped syllables are unaccented, as every one must have noticed. Next, *eende-kooi* is, like the E. *duck-coy* (given in Todd's Johnson), a compound word of which the essential part *kooi* appears to me to be nothing but a borrowing from French, or, not improbably, from English, so that we are taken back to the same original as before. *Kooi* is O. Du. *koye*, 'a cage, or a stall; also, a cabin or sleeping-place in a ship,' Hexham. Surely not a Du. word, but mere French. The derivation of *acoy* in Spenser is obvious; and we must remember that the verb to *coy*, in English, is older than 1440. I merely quoted '*coyyn*, blandior,' from the Prompt. Parv., because I thought it amply sufficient; but it is easy to add further evidence. We also find, at the same reference: '*Coynges*, or styrynge to done a werke, *Instigacio*;' which is very much to the point. Again, Palsgrave has 'I *coye*, I stylle or apayse, *Je acquoyse*; I can nat *coye* hym, *je ne le puis pas acquoyser*.' In the Rom. of the Rose, l. 3564, we find: 'Which alle his paines mighte *accois*,' i. e. alleviate. 'As when he *coyde* The closed nunne in towre,' said of Jupiter and Danae; Turberville, To a late Acquainted Friend. Hence the sb. *coy* or *decoy*, and the verb to *decoy*, which appears to be earlier than *duck-coy*. See *coy-duck* in Davies, Supplementary Glossary. I adhere to the derivation given, which will, I think, be acquiesced in by such as are best acquainted with the use of the M. E. word. See striking examples of *coy*, verb, to court, to entice, in Todd's Johnson. If the Du. derivation be held, then the word is (Du.,—F.,—L.).

**DEFAME.** Put for *diffame*, as already said; the Anglo-French pp. pl. *diffames*, defamed, occurs in the Stat. of the Realm, i. 386, an. 1364.

**DEFAULT.** However, the insertion of the *l* (which is a true part of the word) occurs early, in the Anglo-French *defalte*, Year-Books of Edw. I., i. 303; *defaute*, id. ii. 5; but *defaute*, id. i. 7.

**\*DEFT**, neat, dexterous. (E.) In Chapman, tr. of Homer's Iliad, b. i. l. 11 from end. The adv. *deftly* is commoner; Macb. iv. 1. 68. M. E. *daft*, *deft*, (1) becoming, mild, gentle, (2) innocent, whence the sense of 'foolish,' as in prov. E. *daft*; Ormulum, 2175, 4610; Bestiary, 37;

cf. *daftelike*, fittingly, becomingly, Orm. 1215. A. S. *daft*, as seen in *ge-dafta*, mild, gentle, meek, Matt. xxi. 5; *ge-daftlice*, fitly, seasonably, Ælfred, tr. of Gregory's Past. Care, ed. Sweet, p. 97, l. 15; and see l. 17. Cf. also *daftan*, and *ge-daftan*, to prepare, Ælf. Hom. i. 212, 362. The *t* is merely excrescent, and disappears in prov. E. and M. E. *daff*, *daffe*, a foolish person, P. Plowman, B. i. 138; formed from the base *daf*-, to fit, appearing in A. S. *ge-daf-en*, fit (Grein), the pp. of a lost strong verb *ge-dafan* or *dafan*, to fit, suit. + Du. *deftig*, grave, respectable, genteel; Low G. *deftig*, fit, good, excellent. + Goth. *ga-dafs*, *ga-dobs*, fitting, fit; from *ga-daban*, to happen, befall, to be fit. All from Teut. base DAB, to suit; Fick, i. 633, iii. 144. Cf. also Russ. *dobruii*, good; Lith. *dabinti*, to adorn, *dabnus*, beautiful, &c. Doublet, *daft*, in a sinister sense, as, '*dafte*, *doltishe*,' in Levinus. Der. *deft-ly*, as above; *deft-ness*.

**DELECTABLE.** The earliest example I have met with is the adv. *delectably* (sic), in Mandeville's Trav. p. 278.

**DELTA.** Not (Gk.), but (Gk.,—Phœnician). The Heb. *dāleth* and Gk. *δέλτα* are both from the Phœnician name of the letter.

**DEMESNE.** In Anglo-French we find both the true spelling *demene*, Year-Books of Edw. I., i. 5, 257; and the false spelling *demesne*, id. ii. 19. In the Liber Custumarum, p. 353, *demesne* is expressed by the Lat. abl. sing. *dominico*, in accordance with the etymology.

**\*DEMIJOHN**, a glass vessel with a large body and small neck, enclosed in wickerwork. (F.,—Pers.) In Webster.—F. *dame-jeanne*, '*demijohn*;' Hamilton.—Arab. *damjana*, *damajana*, written as *damdjana* or *damadjana* by Devic (Supp. to Littre), who says that it occurs in Boethor's French-Arabic Dict. as the equivalent of F. *damejeanne*. The sense is 'a large glass vessel.' The name is said to be from that of the Persian town of *Damaghan*, formerly famous for its glass-works; see Taylor, Words and Places. The town is called *Damghan* in Black's Atlas, and is in the province of Khorassan, not far from the extreme S.E. point of the Caspian Sea.

**\*DERRICK**, a kind of crane for raising weights. (Du.) Applied to a sort of crane from its likeness to a gallows; and the term *derrick crane* had special reference to a once celebrated hangman of the name of *Derrick*, who was employed at Tyburn. He is mentioned in Blount's Gloss., ed. 1674, and Mr. Tancock sends me the following clear example. 'The theefe that dyes at Tyburne . . . is not halfe so dangerous . . . as the Politick Bankrupt. I would there were a *Derrick* to hang vp him too;' T. Dekker, Seven Deadly Sins of London (1606); ed. Arber, p. 17. The name is Dutch; Sewel's Du. Dict. (p. 523) gives *Diederik*, *Dierryk*, and *Dirk* as varying forms of the same name. This name answers to the G. *Dietrich*, A. S. *Þeodric*, i. e. 'chief of the people.' The A. S. *þeod* is cognate with Goth. *thiuda*, people; see *Dutoh*. The suffix *-ric* answers to Goth. *-reiks*, as in *Frithareiks*, Frederick; cp. Goth. *reiks*, adj., chief, mighty, hence rich; see *Rich*.

**DESCRY.** The form is not a good one, and should rather have been *descrive*. Mätzner refers it to O. F. *descrier*, but omits to notice that this verb meant 'to cry down, publicly to discredit, disparage, disgrace, publish the faults,' &c. (see Cotgrave); i. e. it is the mod. E. *decry*. *Descry* is merely short for *descrive*, due to the O. F. *descrire* = *descrive*. Accordingly, the Prompt. Parv. has '*descrynges*, descriptio;' and '*descryyn*, descriptio.' It was at first an heraldic term; see quotations in Mätzner, and esp. note P. Plowman, C-text, xxiii. 94: 'er heraudes of armes hadden *discriued* lordes' = before the heralds of arms had described (as usual) the combatants, i. e. proclaimed their names. The herald's business was certainly not to *decry*, but the converse. In this passage from P. Plowman, two MSS. have *discriuede*, *descriued*; two have *discreued*, *descreued*; only one has the clipped form *discried*. In connection with this word we should note the following quotation from Sir Degrevant, ll. 1857–1860: 'I knewe never mane so wys That couth telle the servise, Ne *scrye* the metys of prys Was servyd in that sale.' Halliwell explains *scrye* by *descry*, but the sense required is obviously *describe*; either *scrye* is short for *descrye* (= describe) just as *spite* is short for *despite*, or else *scrye* represents the simple O. F. verb *escrire*, to write, relate in writing. Either will serve, and both take us back to Lat. *scribere*.

**DESPISE.** Derived, not from the pp. *despiz* (= *despits*), as given at p. 162, but from the stem *despis*-, appearing in the pres. pt. *despis-ant*, Stat. of the Realm, i. 162, an. 1311; in the pres. pl. *despis-ent*, Langtoft's Chron. i. 104; in the imperf. s. *despis-ayt*, id. i. 26; &c. See further examples in Bartsch, Chrestomathie Française.

**DETRIMENT.** Rightly spelt in bk. ii. c. 3 of the edition of the Castel of Helth pr. in 1539.

**DEUCE** (2). I merely note here that the G. *Daus* is borrowed from the Low G. *dās* (Weigand); and the latter is the same as the Du. *deus*, copied precisely from the Lat. *Deus*. The A. S. *þyrs*, Icel. *purs*, cited by Wedgwood, is a different word; it means a stupid giant, and I know of no evidence that such a being was ever sworn

by. Outzen, in his Fries. Dict., says that the pl. *duse* meant some sort of demons, but he is vague; and he is not justified in citing Icel. *lyrs*.

**DIAPER.** Not (F., - Ital., - L., - Gk.), but (F., - Ital., - L., - Gk., - Arab.); see *Jasper*.

**DICTION**, l. 3. The derivation of L. *dictio* from the L. pp. *dictus* calls for a remark. *Dictio* is, more strictly, from the stem of the supine *dict-um*. But the supine is so unfamiliar a form as compared with that of the pp., that I have, throughout the dictionary, given the pp. form instead. As the stem of the supine is the same as that of the pp., it makes no practical difference.

**DINE.** Mahn (in Webster) proposes to derive O. F. *disner* from Lat. *disieunare*, to break one's fast; see *Dis-* and *Jejune*. The sense is excellent, the contraction violent. Some quotations which seem to point this way are cited by Wedgwood, shewing that O. F. *desjeuner* and *disner* had much the same sense. Thus Froissart has: 'Les Gantois se desjeunèrent d'un peu de vin et de pain pour tout: quand cestui *disner* fut passé,' &c. And again, 'J'ay faim, si me vueil *desjeuner*; Delivrez vous, aiez au vin; Et vous, fille, tandis Aubin Aiez quierre, si *disnerons*;' Miracle de N[otre] D[ame], in Ancien Théâtre Français, p. 336. But this supposition is at once set aside by the fact that *disnare* already appears as a Low Lat. form in the ninth century, as shewn by Littré, and we cannot suppose *disnare* to be contracted from F. of the 13th century. Littré shews the etym. from *decenare* to be possible; for (1) it could become *decinare*, as is proved by the occurrence of F. *reciner* (= *recenare*) in Cotgrave; and (2) the loss of *i* is paralleled by the loss of the same vowel in Ital. *busna* (= *buccina*).

**DINGLE.** The M. E. *dingle* occurs in the sense of 'depth' or 'hollow;' as in *doopre ben eni sea-dingle*, deeper than any sea-depth, O. Eng. Hom. i. 263, l. 14. Without the dimin. suffix, we find A. S. *ding*, a dark prison (Grein); which perhaps stands for *dyng*\*. Cf. Icel. *dyngja*, a lady's bower, O. H. G. *tunc*, an apartment for living in winter, an underground cave. The root is uncertain, and the relationship (if any) to *dimple* has not been clearly made out. (We also find *dumble*, a dingle; N. and Q. 3 S. vii. 494.)

**DIP.** The A. S. *dyppan* stands for *dup-ian*\*, regularly formed as if from a strong verb *deōpan*\*, pt. t. pl. *dupon*\*, which does not, however, appear. The Teut. base is DŪP, whence also *Deep*, q. v. See Ettmüller's A. S. Dictionary, p. 566.

**DIPHTHERIA.** Coined A. D. 1859; see The Times, Dec. 6, 1882 (leader). The form διφθερία from διφειν is quite regular, i being put for ε before double consonants; Wharton, Elyma Græca, p. 146. —A. L. M.

**DIPHTHONG.** So spelt in Palsgrave, Introd. p. xviii.

**DIRK.** The relationship of Irish *duirc* to Du. *dolk*, suggested by Mahn, who takes Du. *dolk*, &c., to be of Celtic origin, is very doubtful. Some suppose Du. *dolk*, G. *dolch*, to be of Slavonic origin; cf. Bohemian and Polish *tulich*, a dagger (which, however, may be a non-Slavonic word).

**DISCIPLE.** The Lat. *discipulus* is almost certainly a corruption of *disculus*\*, which would be a regular formation; see Vanicek.

**DISCUSS.** We find the pp. *discusse* (= *discussé*) in Anglo-French, Stat. of the Realm, i. 328, an. 1352; but it is merely a coined word from Lat. *discussus*. The sb. *discussion* is a true form; see Cotgrave.

**DISMAL.** The frequent occurrence of the phrase *dismal day* must be noted. 'Her *disemale daies*, and her fatal houres;' Lydgate, Story of Thebes, pt. iii (How the wife of Amphiorax, &c.); in Chaucer's Works, ed. 1561, fol. 370, l. 3. 'One only *dismall day*;' Gascoigne's Works, ed. Hazlitt, i. 404. 'Some *dismold day*;' id. i. 89. 'A crosse or a *dismall daie*;' Holinshed, Descr. of Ireland, ed. 1808, p. 24. '*Diesmall*, as a *diesmall day*;' Palsgrave. The earliest example I have yet found is the phr. in the *dismale*, introduced in Langtoft's Chronicle; see Polit. Songs, ed. Wright, p. 303, l. 477. Cf. also Span. *rentas decimales*, tithe-rents, *dezmar*, to tithe; *diezmál*, tenth, *diezmar*, to decimate, to tithe. I believe I am right. If so, no one else is right as to this word. Another observation worth making is that Godefroy's O. F. Dict. (though it does not give the adj. *dismal*), gives a great many derivatives from *disme*, a tithe, and conveys fresh information. Thus he notes *dismer*, vb. to tithe, also to despoil (a sense which is truly significant); *dismage*, right of tithing, *dismeor*, *dismeres*, an exactor of tithes; *dismerie*, exaction of tithes; *dismeret*, relating to tithes, *dismeresse*, adj., where tithes are exacted; *dismeron*, a levying of tithes; *dismet*, right of tithing. He even has *decimal*, adj. subject to a tithe. Just as our *cheat* comes from *escheator*, so *dismal* may have reference to the exactions of tithe-leviers. Godefroy, s. v. *dismeor*, quotes a passage about one of these men who had robbed many good people of their wheat-sheaves *souz l'ombre de la dismerie*, under pretence of tithing.

**DISMAY.** The O. F. *desmayer*, *dismayer*, occurs in Palsgrave. He gives: 'I *dismaye*, *le desmaye*, and *le esmaye*; I never sawe man

in my lyfe sorer *dismayed*, *jamays a ma vie ne vis homme plus grandement esmaye*, or *dismaye*.'

**DISPENSE**, ll. 5 to 7. After (pp. *dispensus*), read as follows: *Dispensere* means to weigh out, hence to weigh out or spend money; cf. Lat. *dispendium*, expense. = Lat. *dis-*, apart; and *pendere*, to weigh. See *Pendant*. Doublet, *spend*, q. v.

**DISPOSE.** Not (F., - L.), but (F., - L. and Gk.). See *Pose*.

\***DITTANY**, the name of a plant. (F., - L., - Gk.) '*Dictamnus* groweth in Candy, and . . . maye be named in Englishe righte *Dittany*, for some cal *Lepidium* also *Dittany*;' Turner, Names of Herbes (1548), pp. 34, 47. Also called *dittander* (Prior). M. E. *ditane*, *delany*, Wright's Vocab. i. 225, col. 1; 265, col. 1. — O. F. *dictame*, 'the herb dittany, dittander;' Cot. Also O. F. *ditaunder*, Wright's Vocab. i. 140, col. 1. — Lat. *dictamnium*, acc. of *dictamnus* or *dictamnus*. = Gk. *δίκταμνον*, *δίκταμνος*, also *δίκταμον*, *δίκταμος*, *dittany*; so named from mount *Dicta* in Crete, where it grew abundantly.

**DIVE**, l. 3. Read: 'A. S. *dýfan*, to dive, Grein, i. 214, a weak verb due to the strong verb *dýfan*, id. 213.' See Ettmüller, p. 570.

**DOCK** (1). Cf. Swed. *docka*, a skein (of silk); perhaps a length cut off.

**DODGE.** It occurs earlier, in Gammer Gurton's Needle. 'My gammer ga' me the *dodge*;' and again, 'dost but *dodge*;' i. e. thou dost but quibble; Hazlitt's Old Plays, iii. 193, 254. Florio has Ital. *arrouelare*, 'to wheele or turne about, to *dodge*, to wrangle, to chafe.'

**DODO.** Not (Port.), but (Port., - E.). After all, this is an E. word. It is merely the Port. form of prov. E. *dold*, the Devonshire form of *dolt*; doubtless picked up by Port. sailors from S. of England sailors. See *Dolt*; and Diez, s. v. *doudo*, 4th ed. p. 445. Hence *dodo*, like *booby*, is a 'stupid' bird. (Cf. *dude*.)

**DOG**, verb. Cf. 'I *dogge* one, I folowe hym to espye whyder he gothe;' Palsgrave.

**DOG-CHEAP.** Florio (1598) has '*Vil, vile, vile, base, . . . good cheape*, of little price, *dogge cheape*.'

**DOGE.** *Doge* is the Venetian form, answering to an Ital. form *doge*\*, which would be the regular derivative of Lat. acc. *ducem*. The usual Ital. *duca* is an irregular form, due to the Byzantine Greek *δοῦκα*, accus. of *δοῦς*, a Greek spelling of Lat. *dux*. See Scheler and Diez.

**DOGGEDLY.** Occurs in the Tale of Beryn, ed. Furnivall, l. 1801.

**DOILY.** I now find that there is authority for attributing this word to a personal name. 'The famous *Doily* is still fresh in every one's memory, who raised a fortune by finding out materials for such stuffs as might at once be cheap and genteel;' Spectator, no. 283, Jan. 24, 1712 (written by Budgell). This is hardly to be gainsaid; especially when taken in conjunction with the quotations given from Congreve's Way of the World, Act 3, sc. 10 (1700), and Dryden's Kind Keeper (1679), which last seems to be the earliest example. Steele speaks of his '*Doily* suit;' Guardian, no. 102 (1713). It becomes clear that, as applied to a stuff, the name is certainly from 'the famous *Doily*,' whilst it is probable that the present use of the word, as applied to a small napkin, is (as already said) due to Du. *dwaal*, a towel, Norfolk *dwile*, a napkin. Further information regarding Mr. Doily is desired. Cf. 'Now in thy trunk thy *D'Oily* habit fold, The silken druggert ill can fence the cold' (1712); Gay, Trivia, b. i. l. 43.

**DOLL.** Another suggestion is that *doll* is the same word as *Doll* for *Dorothy*; this abbreviation occurs in Shakespeare. 'Capitulum, vox blandientis, Terent. O capitulum lepidissimum, O pleasant companion: o little pretie *doll* *poll*;' Cooper's Thesaurus, 1565. 'Drink, and dance, and pipe, and play, Kisse our *dollies* [mistresses] night and day;' Herrick, Hesperides, A Lyric to Mirth, ed. Hazlitt, p. 38 (Davies); or ed. Walford, p. 53. Perhaps further quotations may settle the question. Cf. Bartholomew Fair, by H. Morley, c. xvii., where the suggestion here given is thrown out, but without any evidence. It is a piece of special pleading, in which I have but little faith. Cf. E. Fries. *dolske*, a wooden doll (Koolman). The usual E. Fries. word for doll is *dokke*, *dok*; see *Duok* (3). Some pretend that *doll* is short for *idol* (contrary to the rule that accent is always persistent, so that the short form of *idol* would be *ide*), and quote a passage from Roger Edgeworth's Sermons, 1557, fol. xl. to prove it. This passage is given by Mr. Palmer, in his Folk-Etymology (note at p. 624), and proves nothing of the sort, in spite of the desperate endeavour made by Dibdin to force the word *doll* into the text by deliberately misprinting *doll* for *idol* when quoting the passage in his Library Companion, 1824, i. 83. This misleading substitution has imposed upon many.

**DONKEY.** 'Or, in the London phrase, thou Devonshire monkey, Thy Pegasus is nothing but a *donkey*;' Wolcot, P. Pindar, ed. 1830, p. 116 (Davies). In use between 1774 and 1785; N. and Q. 3 S. vi. 432, 544.



**DOOMSDAY-BOOK.** The following quotation, sent me by Mr. Tancock, is worth notice. 'Hic liber ab indigenis *Domesdei* nuncupatur, id est, *dies iudicii*, per metaphoram; sicut enim districti et terribilis examinis illius novissimi sententia nulla tergiversationis arte valet eludi: sic . . . cum ventum fuerit ad librum, sententia ejus infatuari non potest vel impune declinari.' *Dialogus de Scaccario*, i. cap. 16; *Select Charters*, ed. Stubbs, 1881, p. 208. That is, the book was called *Doomsday* because its decision was final.

**\*DORNICK**, a kind of cloth (obsolete). Spelt *dorneches* in Palsgrave. See *Cambrío*.

**\*DORY.** See note on *John Dory* (below).

**DOT.** This sb. may be referred to the strong verb seen in Icel. *detta*, pt. t. *datt*, pp. *dottinn*, to drop, fall; Swed. dial. *detta*, pt. t. *datt*, supine *dutti*, to drop, fall. This is shewn by the Swed. dial. *dett*, sb., properly something that has fallen, also a dot, point (in writing), a small lump, *dett*, vb., to prick (Rietz). This makes clear the relationship to Du. *dot*, a little lump; orig. a spot made by something falling.

**DOUGH.** 'Massa, blóma, oððe dáh;' Wright's *Voc.* i. 85, col. 1. 'Massa, dáð, vel blóma;' id. i. 34, col. 2, where *dáð* is clearly an error of the scribe for *dák*. The dat. *dáge* occurs in A. S. Leechdoms, ii. 342, l. 18. Formed as if from *dák*\*, pt. t. of a strong verb *digan*\*, to knead; this verb has not been found in A. S., but appears in Gothic. To Dr. Stratmann's suggestion that the Icel. for *dough* is 'deigr, masc.,' I reply that I copied 'deig' (neuter) from Vigfusson's Dictionary.

**DOWAGER.** The O. F. *douagiere*, a dowager, actually occurs in the 14th century; Littré, s. v. *douairière*, cites an example from Ducange, s. v. *doageria*.

**DOWER.** The spelling is very old; we find Anglo-French *dowere*, Year-Books of Edw. I., i. 29, 37; also *douayre*, Stat. of the Realm, i. 38 (an. 1275); cf. 'Dowary, *douaire*' in Palsgrave.

**DRAG.** The account here given should rather have been given s. v. *Draw*, the primary verb.

**DRAGOON.** Littré gives the date of the sense 'dragoon' as 1585, and the quotations which he gives make it quite clear that the name arose (as already suggested) from *dragon* in the sense of standard, which is much earlier, as shewn by my quotation from Rob. of Gloucester, and by a quotation given on p. 796 above, s. v. *Craven*.

**DRAKE**, last line. The sense is rather 'male duck,' since the suffix came to mean no more than this.

**DRAWING-ROOM.** The full form appears in North's Examen, 1740, p. 67: 'Even the *withdrawing Rooms* of the Ladies were infected with it.' Cf. 'Leave, leave the *drawing-room*;' Congreve, Poem on Miss Temple, l. 1.

**DRAY.** 'Traine, a sled, a drag, or dray without wheels;' Cotgrave. M. E. *drey*, Palladius on Husbandry, vii. 39.

**DRIFT.** Cf. Swed. *snödrifta*, a snow-drift.

**DRIVEL.** Cf. Swed. *drafvel*, nonsense; *fara med drafvel*, to tell stories.

**DRIZZLE.** Note particularly Dan. *drysse*, to fall in drops, cited under *Dross*.

**DBOLL.** Dr. Stratmann objects that the Icel. form is *tröll*; but Vigfusson expressly says that the form is *troll*, of which 'the later but erroneous form is *tröll*.'

**DROSS.** We find *dat dros* given as an Old Westphalian gloss of L. *fax*; Mone, Quellen, p. 298. Cf. 'Auriculum, *dros*,' Wright's *Voc.* ii. 8, col. 2 (11th cent.); where *auriculum* is prob. allied to Low Lat. *auriacum*, put for L. *auriculaeum*, brass.

**DROUGHT.** Dr. Stratmann objects that the A. S. word is not *drugaðe*, but *drugað*. Both forms, however, are found. 'Siccitas, vel ariditas, *drugape*;' Ælfric's Gloss, in Wright's *Voc.* i. 53, col. 2. 'Siccitas *drugað*, oððe *háð*;' id. i. 76, col. 2.

**DROWSY.** 'Drowsy, heavy for slepe, or onlusty;' Palsgrave (1530).

**DUDGEON** (1). We also find *endugine*. 'Which she . . . taking in great *endugine*;' Gratiae Indentes, 1638, p. 118 (in Nares, s. v. *endugine*, ed. Halliwell and Wright). The W. *en-* is an intensive prefix; thus *enwyn* means very white, from *gwyn*, white. This clinches the suggested Celtic origin of the word.

**DUDGEON** (2). There is a considerably earlier example of the use of this word. It occurs in the sense of a material (prob. box-wood) used by a cutler. A cutler speaks of 'yuery [ivory], *dogoon*, horn, mapyll, and y<sup>e</sup> toel that belongeth to my crafte;' Arnold's Chron. (1502, repr. 1811), p. 245. Cf. 'swear upon my *dudgeon*-dagger;' Dodsley's Old Plays, ed. Hazlitt, v. 271 (1599).

**DULL.** That A. S. *dol*, foolish, stands for *dwol* (earlier *dwal*), is proved by the occurrence of *dwollie*, adj. in the same sense. 'Nán *dwollie* sagu,' no foolish story, Judges xv. 19.

**DUMB-BELL.** The dumb-bell exercise was called 'ringing of

the dumb-bells;' Strutt, Sports and Pastimes, bk. ii. c. 2, § 10. This explains the name.

**DUMPS.** 'I *dumpe*, I fall in a *dumpe* or musyng upon thynges, *le me amuse*;' Palsgrave. The root-verb is seen in Swed. dial. *dimpa*, to fall down plump, pt. t. *damp*, supine *dumpið* (Rietz). Cf. M. E. *dumpe*, to fall down plump, Allit. Poems, C. 362.

**DUN** (1). Also M. E. *donne*, Chaucer, Parl. of Foules, 334.

**DUTY.** The form is Anglo-French; we find *duete*, with the sense 'debt, obligation,' in Liber Albus, p. 211. Clearly a coined word.

**DYE.** 'Bis tincto cocco, *tut gedadgadre deage*, i. e. with twice-dyed dye; Mone, Quellen, p. 352. 'Fucare, *deagian*,' id. p. 356. See further examples in Bosworth's Dict.

**EARWIG.** But in A. S. Leechdoms, ii. 134, l. 4, the word *wiega* prob. means an earwig, and in this instance may mean 'wagger,' i. e. wriggler, rather than 'carrier' or horse. See *Wag*, *Wing*; and *WAGH*, no. 338, p. 742.

**EASE.** Several correspondents refer me to A. S. *edðe*, easy, the well-known word which appears in *Uneath*, q. v. It has nothing whatever to do with *ease*, which is plainly from the French. It is the etymology of the F. *aise* which is obscure; and, as to deriving the O. F. *aise* from A. S. *edðe*, I take it to be wholly out of the question. See what Diez has written about the Ital. form *agio*; also Scheler's note upon Diez, p. 705.

**EASEMENT.** 'Esement of the kechene to make in her meate,' use of the kitchen to cook her meat in; Bury Wills (1463), ed. Tymms, p. 22. The pl. *easmentis* occurs in Arnold's Chron. ed. 1811, p. 138. See *Ease*.

**EAVESDROPPER.** I find a mention of '*euesdroppers* vnder menes walles or wyndowes by nyght or by day to bere tales' in a book on Court Baron, pr. by Pynson, fol. a 5, back.

**EBONY.** The Heb. word is *hobbnim* (*hounim*); prob. a non-Semitic word. The derivation from *eben* ('even') is now generally given up. See Gesenius, Dict. 8th ed.—A. L. M.

**ECLAT.** The prefixed *e* is merely due (as in *esprit* from L. *spiritus*) to the difficulty experienced by the French in pronouncing words beginning with *sp* and *sk*.

**\*EGRET**, the lesser white heron. (F., = O. H. G.) In Levins and Huloet. The Anglo-French *egret* occurs in the Liber Albus, p. 467. = O. F. *egrette*, *aigrette*, 'a fowl like a heron;' Cot. Dimin. of a form *aigre*\*, of which Prov. *aigron*, a heron (cited by Diez) is an augmentative form. This Prov. *aigron* is the same as F. *héron*, O. F. *hairon*, a heron. *Aigre*\* exactly answers to the O. H. G. *heigir*, *heiger*, a heron; and *egret* (for *hegr-et*) is merely the dimin. of the *her-* (= *hegr-*) in *her-on*. See *Heron*.

**\*ELECAMPANE**, a plant. (F., = L.) In Holland, tr. of Pliny, b. xix. c. 5; spelt *elycampane*, Sir T. Elyot, Castel of Helth, b. iii. c. 12. Shortened from F. *enule-campane*, 'the hearbe called *helicampanie*;' Cot. = L. *inula campana*; where *inula* is the Lat. name for *elecampane* in Pliny, as above. *Campana*, fem. of *campanus*, is a Low Lat. form, and perhaps means merely growing in the fields; cf. Lat. *campaneus*, of or pertaining to the fields (White), though the proper L. word for this is *campestris*; see *Campestral*. Mahn, in Webster, explains *campana* as meaning a bell, and compares the G. *glockenwurz*. This is doubtful, for the resemblance to a bell is by no means striking, and the G. for *elecampane* is *alant*, founded on the Gk. name *ἐλένιον* (Lat. *helenium*). In any case, *campana* is derived from L. *campus*, a field.

**ELEPHANT.** Probably from the Phœnician; cf. Heb. 'eleph, an ox.—A. L. M.

**ELEVEN.** The equation of Lith. *-lika* to Lat. *decem* has frequently been given. But it is much better to connect Lith. *-lika* with the Lith. verb *likti*, to be left remaining, to be left over, whence the adj. *lėkas*, left over. Nesselmann takes this view, and gives the examples *antras lėkas*, twelfth, i. e. 'second left over' (after ten), *trėczas lėkas*, thirteenth, &c.; and with these he connects the suffix *-lika* occurring in the cardinal numbers from 11 to 19. (For the root of the Lith. verb, see *Idiosync.*) Similarly, we may explain Goth. *ain-lif* as meaning 'one left over,' and connect it with Icel. *lifa*, to be left, remain; see *Life*. But it should be noticed that the Lith. and Goth. suffixes are from roots of different forms; see roots no. 325 and 307, p. 741.

**ELF.** The Swed. is *alf*, also *elfva* (J. N. Grönlund). Widegren's Dictionary only gives *elfvor*, pl. elves; *el/dans*, a dance of elves.

**ELIXIR.** Perhaps (F., = Span., = Arab., = Gk.), rather than merely (Arab.). The M. E. *elixir* is from F. *elixir* (Cotgrave), which from Span. *elixir*. And it is the Span. form which is from Arab. *el iksir*, the philosopher's stone of the alchemists, essence. Devic (Supp. to Littré), following Dozy, shews that the Arab. *iksir* is unoriginal, and merely a transcription of Gk. *ἐξίρην*, dry, dried up (neut. of *ἐξηρῶ*), applied originally, I suppose, to the desiccated

residuum left in the retort in the attempt to attain the desired result. With Gk. *typhos*. cf. Skt. *kshai*, to dry up (✓ SKA).

\***ELOIGN, ELOIN**, to remove and keep at a distance, to withdraw. (F., = L.) 'Eloine, to remove, banish, or send a great way from;' Blount's Nomo-lexicon. Still in use as a law term. Spenser writes *esloyne*, F. Q. i. 4. 20. = O. F. *esloigner* (mod. F. *éloigner*), 'to remove, banish, drive, set, put far away, keep aloof;' Cotgrave. = O. F. *es-*, prefix; and *loing* (mod. F. *loin*), 'far, a great way off;' Cot. = Lat. *ex*, off, away; *longe*, adv. afar, from *longus*, adj. long, far. See **EX-** and **LONG**; also **PURLOIN**.

**EMBERS**. Dr. Stratmann kindly refers me to: 'Eymbre, hote aschys, *eymery* or synder, *Pruma*;' Prompt. Parv. p. 136. This is clearly a Scand. form, from Icel. *eimyrja*. Cf. *ymbers* in Sir T. Elyot, Castel of Helth, b. ii. c. 7 (Chesteys); *imbres*, embers, in Palsgrave.

**EMBEZZLE**. I have now little doubt that the etymology proposed, and explained at greater length s.v. *imbecile*, is quite right. Mr. Herrtage sends me a reference which strengthens the supposition. In a letter from Reginald Pole to Hen. VIII, dated 7 July, 1530, he speaks of a consultation in which the adverse party used every means to 'embecyll' the whole determination, that it might not take effect. See Letters and Papers of the Reign of Henry VIII, ed. Brewer, vol. iv. pt. 3, p. 2927. Mr. R. Roberts sends me some very curious instances. 'I have proposed and determined with myself to leave these bezelings of these knights, and return to my village;' Shelton, tr. of Don Quixote, 1652, fol. 158, back. 'They came where Sancho was, astonisht and embeseld with what he heard and saw;' id. fol. 236. 'Don Quixote was embeseld,' i. e. perplexed; id. fol. 262. *Imbezil*, to take away, occurs A. D. 1547; see N. and Q. 5 S. xi. 250. 'A feloe . . . that had embesled and conueied away a cup of golde;' Udall, tr. of Erasmus' Apophthegms; Diogenes, § 83. See further examples in Palmer, Folk-Etymology. We may further note the following Anglo-French forms, viz. *besille*, he falters in walking, Life of Edw. Confessor, 2003; *besile*, pp. embezzled, Year-Books of Edw. I., iii. 453; *besile*, embezzled, stolen, Polit. Songs, ed. Wright, p. 62 (before A. D. 1272). The etymological sense appears in the following: 'You will not embezzle my servant with your benevolence, will you?' (i. e. weaken his allegiance, corrupt him); Ben Jonson, The Case is Altered, v. 2. A very early instance occurs in The Newe Booke of Justices of Peas, by Sir A. Fitzherbert, pr. by T. Petit in 1541, where we find: 'Imbezylment of Records. Also of those that imbezyl, take away, conuey, or willingly auoyde [i. e. wilfully remove] any Record, or parcel of wryt . . . that is felonye.'

\***EMBLEMENTS**, the produce of sown lands, crops which a tenant may cut after the determination of his tenancy. (F., = L.) In Blount's Nomo-lexicon; and still in use. Formed with suffix *-ment* from O. F. *embla-er*, *embla-er*, also *emblad-er*, the same word as mod. F. *emblav-er*, 'to sow the ground with corn;' Cotgrave. See *emblader* in Roquefort, and *emblaver* in Littré. All these forms are from Low Lat. *imbladare*, to sow with corn; whence was formed the sb. *imbladatura*, produce of sown lands, with precisely the same force as the Low Lat. *imbladamentum*\* (not found) which would be the equivalent of E. *emblemment*. = Lat. *im-*, for *in*, in, prefix; and Low Lat. *bladum* (F. *blé*), contraction of *abladium* = Lat. *ablatum*, as explained s.v. **BADGER**.

\***EMBONPOINT**, plumpness of person. (F., = L.) 'No more than what the French would call *Aimable Embonpoint*;' Cotgrave's Poems, Doris. Mere French. = F. *embonpoint*, 'fulness, plumpness;' Cot. Put for *en bon point*, in good condition, in good case. = Lat. *in*, in; *bon-um*, neut. of *bonus*, good; *punctum*, point. See **IN**, **BOUNTY**, and **POINT**.

**EMBROIDER**. Cf. the Anglo-French pp. pl. *embroydez*, embroidered, in the Statutes of the Realm, i. 380, an. 1363.

**ENCROACH**. 'And more euer to *incroche* redy was I bent;' Skelton, Death of Edward IV, l. 51; ed. Dyce, i. 3. 'Yf ony persone make ony *encroching*;' Arnold's Chron. ed. 1811, p. 92. M. E. *encrochen*, to catch hold of, seize, obtain; Morte Arthure, ed. Brock, 1243, 2036, 3426, 3525. The O. F. *encrocher* has not yet been found, the usual forms being either *encrouer* or *accrocher*. But Lacurne notes that *encrochement* occurs in Knyghton, p. 2715. Palsgrave has *accroche* as an E. word.

**ENDEAVOUR**. 'He sholde *endeuore* hym;' Caxton, tr. of Reynard the Fox, c. 32, ed. Arber, p. 93, l. 21. Palsgrave has: 'I *dever*, I applye my mynde to do a thing, *Je fays mon deuoier*;' and again (under *im-*, wrongly) he has: 'I *indever* my selfe to do a thyng, I payne my selfe, I *indever* me to do the best I can.' 'Ye will effectually *endeuoir* yourself;' Letter by Hen. VIII, in Royal Letters, ed. Ellis, i. 240. It is frequently reflexive, as in these examples, and in the P. Bk., Coll. 2 S. a. Easter.

\***ENDUE** (2). I have noted, s.v. *endue*, that *endue*, to endow (cf.

Gen. xxx. 20), is unconnected with Lat. *induerē*. But there is another verb *endue*, to clothe, which is merely a corruption of *indue* (1); just contrary to *indue* (2), which is a corruption of *endue* (1); cf. 'I *indue*, *Je endoue*;' Palsgrave. Thus, in Ps. 132. 9, we have 'let thy priests be clothed with righteousness;' in the Vulgate, 'sacerdotes tui *induantur* justitiam;' and hence the versicle in the Morning Prayer: '*endue* thy ministers with righteousness.' (A. L. M.) See **INDUE** (2).

\***ENGRAILED**, indented with curved lines; in heraldry. (F., = L. and Teut.) Spelt *engrayltyl* in The Book of St. Albans, pt. ii. fol. f 1, bk. = O. F. *engresle*, pp. of *engresler*, to engrail; Sherwood's Index to Cotgrave, s. v. *ingrailed*. = F. *en*, in; O. F. *gresle*, F. *grêle*, hail; because the edge or line seems as if indented or 'pitted' by the fall of hailstones. See further under **EN-**, prefix; and the note upon **GRAIL** (3) below.

**ENHANCE**. The form is not uncommon in Anglo-French; we find the infin. *enhancer*, Stat. of the Realm, i. 393, an. 1371; *enhancer*, Lib. Custumarum, p. 219; *enhancees*, pp. pl., Stat. of the Realm, i. 159, an. 1311.

**ENJOY**. We find the Anglo-French *enjoier*, Stat. of the Realm, i. 310, an. 1351.

**ENLARGE**. Anglo-French *enlargee*, pp., Stat. of the Realm, i. 398, an. 1377; *enlargiz*, pp. pl., id. i. 97, an. 1285. = O. F. *enlarger*; Roquefort. Hence M. E. *enlargen*, Mandeville's Trav. p. 45; Palladius, bk. i. l. 316.

**ENMITY**. Anglo-F. *enemite*, Stat. Realm, i. 290, an. 1340; *enemistez*, pl., Langtoft's Chron. i. 352.

**ENSUE**. Strictly, the F. infin. is due to Low Latin *insequere*, substituted for Lat. *insequi*; see **SUE**.

**ENTICE**. Cf. also Low G. *tikken*, to touch slightly. The Bremen Wörterbuch also gives '*tikktakken*, oft anstossen, reizen;' and G. *reizen* has the very sense 'to entice.'

**ENVELOP**. We find the simple F. verb *voluper* in the Anglo-F. phr. *se volupe* = folds itself up, Bestiary, l. 860. So also Walloon *veloper*, to form a ball or skein (Sigart); O. Ital. *goluppars* (with *go* for *wo*), 'to fould, winde, wrap, roule, huddle vp,' Florio.

**EPHAB**. Heb. *'éphāh*, more usually *'éyphāh*, an ephah; possibly from an old Egyptian word of which the Coptic form is *ōpi*. See Gesenius, ed. 8, p. 38; Speaker's Commentary, Exod. xvi. 36. — A. L. M.

**EPHOD**. The Heb. words are better written *'éphōd*, *'āphad*; to shew the initial Aleph. — A. L. M.

**ERMINE**. The Anglo-F. *hermine* (with *h*) is in Langtoft's Chron. i. 172; also *ermin*, Vie de St. Auban.

**ERRANT**. 'A thef *erraunt*,' Chaucer, C. T. 16173. The Anglo-F. *errant* translates Lat. *transeuntem*, journeying, in the Laws of Will. I. § 26; whilst *errant* signifies 'in eyre,' on the journey, on circuit, in Stat. of the Realm, i. 282, an. 1340; we also find such spellings as *eiraunt*, *eyraunt*; see Gloss. to Liber Albus and Liber Custumarum. The vb. *errer* or *eirer*, to wander, is from the sb. *erre*, 'way, path,' Cot.; or from the Low Lat. *iterare*, from *iter*; see **EYRE**. It comes to the same thing. Distinct from **ERR**, but the same word (probably) as **ARRANT**. See note on **ARRANT** above.

**ESCHEW**. Cf. Anglo-F. *eschure*, Stat. of the Realm, i. 253, an. 1327; *eschuer*, Liber Albus, p. 369.

\***ESCROW**, a deed delivered on condition. (F., = Teut.) A law term (Webster); the same word as M. E. *scrowe*, *scrow*, examples of which are given s.v. **SCROLL**, q. v. It is the orig. word of which *scroll* is the diminutive.

\***ESCUAGE**, a pecuniary satisfaction in lieu of feudal service. (F., = L.) In Blackstone, Comment., b. ii. c. 3. = O. F. *escuage*, given by Littré, s. v. *écuage*, who quotes from Ducange, s. v. *scutagium*, which is the Low Lat. form of the word. See also Roquefort. Formed with suffix *-age* from O. F. *escu*, a shield; because *escuage* was, at first, an aid given by service in the field. See **SQUIRE**.

**ESCUTCHEON**. Anglo-F. *escuchoun*, Langtoft's Chron. i. 358. We find mention of 'iiij. *scouchers* of armys' in Fabyan's will, A. D. 1511; see Fabyan, ed. Ellis, p. x. Also the spelling *scocchio*, Book of St. Albans, pt. ii, fol. f 8.

**ESSAY**. A remarkably early use of this word occurs in the Dialogus de Scaccario, i. 3, pr. in Stubbs, Select Charters, 4th ed. 1881, p. 174, where it refers to the assay of money: '*examen*, quod vulgi *essayum* dicitur' (O. W. Tancock).

\***ESSOIN**, an excuse for not appearing in court. (F., = L. and Teut.) M. E. *essoine*, Chaucer, Pers. Tale, Introd. § 10. Spelt *essoigne* in Anglo-F. Stat. of Realm, i. 49, an. 1278; also *essoyme*, Year-books of Edw. I., i. 13, *assoyne*, ibid. = O. F. *essoine* (also *exoine*), 'an essoine, or excuse;' Cot. Burguy gives *essoine*, *essoigne*, *essoigne*, necessity, difficulty, hindrance, danger, peril, excuse, reason for not appearing in a court of justice. β. In this difficult word the prefix is certainly O. F. *es-*, from Lat. *ex*, out. *Soine* is related

to *F. soin*, solicitude, and appears in Low Lat. (A.D. 1110) as *sonia*, an impediment, excuse for non-appearance. The force of the prefix is merely intensive, so that *essoine* = a great impediment, peril, hindrance, sufficient excuse. *γ*. The Low Lat. has also *sunnia*, *sunnis*, with the same sense as *sonia*, and Diez cites an O. Ital. *sogna* and Prov. *sonh* as being cognate forms. The Low Lat. forms *sunnis*, *sonies*, *sonia*, *sonnis*, *sunnia*, &c. occur in the Lex Salica, ed. Hessels and Kern, Gloss. col. 673. Kern (id. col. 537) says that *sunni*, (stem *sunnia*) means a lawful excuse, and that the Icel. form is *naud-syn*, need, necessity, also lawful excuse. Thus the *F. soine* is of Teut. origin, from the Teut. word seen in O. H. G. *sunna*, lawful excuse, O. Sax. *sunnea*, need, Icel. *syn*, protest, denial, *naud-syn*, need, excuse; cf. also Goth. *sunja*, truth, *sunjon sik*, to excuse oneself, *sunjons*, a setting oneself right, apology, defence; Icel. *synjan*, refusal. Fick (iii. 326) ranges these words under the Teut. form *sonya*, real, truthful, truthful excuse. They are further related to Lat. *sons*, guilty (orig. being, real), and to E. *sooth*. The root is *√AS*, to be. See further under *Sin*, *Sooth*, *Suttee*.

\***ESTOP**, to bar, impede, stop up. (*F.*, = *L.*) See **STOP**.

\***ESTOVERS**, supplies of various necessities. (*F.*, = *L.*?) 'Common of *estovers*, i. e. necessities, . . . is a liberty of taking necessary wood,' &c.; Blackstone, Comment. b. ii. c. 2; b. iii. c. 8. [He erroneously derives it from *estoffer*, to stuff, which is a distinct word]. — O. F. *estover*, provisions; see **STOVER**. The Anglo-F. *estover*, sb., sustenance, occurs in the Year-books of Edw. I., i. 19, 21, 231.

\***ESTREAT**, a true copy of an original record. (*F.*, = *L.*) In Blount; he refers us to Fitzherbert, *Natura Brevium*, foll. 57, 76. Anglo-F. *estrete*, Stat. of the Realm, i. 32, an. 1275. (In the Lib. Custumarum, p. 434, we have the Lat. gen. pl. *extractarum*.) The lit. sense is 'extract.' — O. F. *estrete*, fem. of *estret*, also spelt *estrait*, pp. of *estraise*, to extract (Burguy). — Lat. *extracta*, fem. of pp. of *extrahere*; see **EXTRACT**. Der. *estreat*, vb., to extract a record, as a forfeited recognizance, and return to the court of exchequer for prosecution, also to levy fines under an estreat (Ogilvie). Doublet, *extract*.

**EWER**. The Anglo-F. *Ewere* appears as a proper name in the Liber Custumarum, p. 684. It means 'water-carrier' (Lat. *aquarius*). In the Year-books of Edw. I., iii. 367, we find the adj. *eweret*, meaning 'working by water,' and applied to a mill; in the same, i. 417, we find the sb. *ewe*, water. But I have lately succeeded in finding the Anglo-F. *ewer* in the very sense of 'ewer' or 'jug'; it occurs in a Collection of Royal Wills, ed. Nichols (1780), pp. 24, 27 (an. 1360).

**EXCISE** (1). Perhaps the earliest use of the word in E. is the following; it occurs in a composition between English merchants and those of *Antwerp*. 'The excise of every clothe is' so much; Arnold's Chron. (1502), ed. 1811, p. 197. The etymology is disputed. The supposition that Du. *aksis* is a corruption of O. F. *assise* comes to the same thing as the statement of Ducange, that the Low Lat. *accisia*, excise, is a corruption of Low Lat. *assisia*, assise. This supposition, however, is open to a grave objection, viz. that the supposed corruption is one from an easy to a harder form. Hence Scheler and Littré prefer to take *F. accise* as a true word, and to derive it from Lat. *accis-us*, pp. of *accidere*, to cut into; from Lat. *ac-* (for *ad*), and *cadere*, to cut. Littré supposes that *F. accise* meant, originally, a tally scored with notches; hence, a score, a sum scored, a tax. Cf. E. *tally*. So also Weigand, s. v. *Accise*. In any case, the prefix is certainly from Lat. *ad*, not from Lat. *ex*.

**EXCREMENT**. The use, in Shakespeare, of *excrement* in the sense of hair, &c., seems to be due to a false etymology from *ex-crescere*, as if *excrement* meant 'out-growth.'

**EXECUTRIX**. Occurs in 1537, in Bury Wills, ed. Tymms, p. 131. Spelt *executrice* (a *F.* form) in Fifty Eng. Wills, ed. Furnivall, p. 8 (an. 1395).

**EXEQUIES**. See **EXSEQUIES** (below).

\***EXERGUE**, the small space left beneath the base-line of a subject engraved on a coin, left for the date or engraver's name. (*F.*, = *Gk.*) The final *ue* is not pronounced, the word being French. It occurs in Todd's Johnson, and in works on coins. — *F. exergue*, used by Voltaire, *Mœurs*, 173 (Littré). So called because lying 'out of the work,' not belonging to the subject. — *Gk.* *ἐξ*, out of; *ἐργον*, work. See **EX**- and **WORK**.

**EXILE**. The etym. given of Lat. *exsul* is the usual one, but it is prob. wrong. It is more likely to be a derivative of Lat. *salire*; cf. *exsilium* (*exilium*), and the compounds *præsul*, *consul*, *subsul*. See Lewis and Short; also Vaniček.

**EXPOSE**. See note on **COMPOSE** (above).

\***EXSEQUIES**, the same as **EXEQUIES**, q. v. (p. 199). The Anglo-F. *exsequies* occurs in the Stat. of the Realm, i. 224 (before A.D. 1307). The M. E. *exsequies* occurs A.D. 1444; Fifty Earliest Eng. Wills, ed. Furnivall, p. 131.

**FADGE**. We must dismiss the connection with M. E. *fægen*,

A. S. *fegan*. The form answers rather to M. E. *fagen*, to flatter, coax, fawn upon; for which see *Catholicon Anglicum*, p. 120, note 3. I think *fadge* may certainly be derived from A. S. *fægian*, to fit or adorn, allied to *fæger*, fair; see **FAIR**. This leads to the same *√PAK*, to fit, as before. The A. S. *fægian* only occurs in the comp. *áfægian*, to depict; 'ánlicnesse drihtnes on brede *áfægde*,' i. e. the likeness of Christ depicted on a board; Ælfred, tr. of Bede, i. 25. The changes of sense from 'fit' to 'depict,' and from 'fit' to 'speak fair,' or 'flatter' can readily be imagined to be probable.

**FAG-END**. The suggestion that *fag-end* is for *flag-end* is almost certainly right. It may have been a technical term used in hawking. 'The federis at the wynges next the body be calde the *flagg* or the *fagg federis*;' Book of St. Albans, fol. b. 1.

**FAITH**. The M. E. form *fey* is due to O. F. *fei*, whilst the M. E. form *feith* represents the O. F. *feid*, which is the earliest O. F. form, the *d* being due to L. acc. *fidem*. On the final *-th*, see H. Nicol's article in *The Academy*, no. 435, Sept. 4, 1880, p. 173, where this view is maintained. On the other hand, the fact that *-th* is a common ending for abstract nouns (such as *health*, *wealth*) may account for the change from *d* to *th*.

**FALLACY**. Spelt *falacye*, Caxton, tr. of Reynard, c. 29, ed. Arber, p. 67, l. 10.

**FARDEL**. (*F.*, = *Span.*, = *Arab.*) Besides O. F. *fardel*, we actually find the curious form *hardel*, and the dimin. *hardeillon*, for which see Bartsch; and still more strangely, we find *hardell*, to pack in a bundle, even in English, in the Boke of St. Albans, leaf f 4. These forms go far to settle the etymology. They are clearly Spanish, and due to the common substitution of *h* for *f* in that language. Consequently, the word is probably Moorish, and the Arabic origin is almost certain.

**FARM**. Rather (*F.*, = *L.*) than (*L.*) I greatly doubt the connection with A. S. *feorm*, a feast, though the connection has often been asserted. Even the A. S. *feormere* is rather 'purveyor' than 'farmer'; besides which, the A. S. *feorm* is prob. Teutonic, and independent of Lat. *firma*. The M. E. *ferme* occurs first (perhaps) in Rob. of Glouc. p. 378, in the phr. *sette to ferme* = let on lease. The Anglo-F. *ferme* occurs in the Stat. of the Realm, i. 140, an. 1300. — *F. ferme*, a farm, occurring in the 13th cent.; see Littré; cf. *F. à ferme*, on lease. — Low Lat. *firma*, a farm; also, a fixed sum paid as rent (Ducange). Cf. Low Lat. *firmitas*, a security, surety. — Lat. *firma*, fem. of *firmitas*, firm, hence secure, fixed. See **FIRM**. ¶ Ducange also gives *firma*, a feast, repast, but only as occurring in E. writers. This must be the A. S. *feorm* Latinised; we find the M. E. dat. case *ferme* in the phr. 'at ferme and at feste'; Reliquiæ Antiquæ, i. 131, l. 33. Confusion between the two words was easy. Der. *farm-er*, M. E. *fermour*, Chaucer, Leg. of Good Women, prol. 378; 'Fermour, firmarius'; Prompt. Parv. The *F.* suffix *-our* shews the *F.* origin of the word.

**FARRIER**. Spelt *ferrouer* in Anglo-F.; Stat. of the Realm, i. 311, an. 1351.

**FARROW**. Add: 'M. E. *farzen*; the pp. *ivarzed* occurs in the Aynbite of Inwyrt, p. 61, l. 29; spelt *isurwed*, p. 204, l. 12.'

**FATHERLAND**. In Trench, Eng. Past and Present, 4th ed. p. 74, *fatherland* is said to be from *G. waterland*. Surely this is a mistake. In his Curiosities of Literature, in the chapter on the History of New Words, I. D'Israeli distinctly tells us that he himself introduced the word into English, and that it was suggested to him by the Du. *vaderland*, at a time when he resided in Holland. He adds—'I have lived to see it adopted by Lord Byron and by Mr. Southey, and the word is now common.' It is therefore an English word formed in imitation of a Dutch one.

**FATHOM**. M. E. *fadom* in Tyrwhitt's spelling; *fadme* would be better; the Six-text edition has the readings *fadme*, *fademe*, *fadmies*, *fajome*. For the *d* sound, cf. M. E. *fader*, father.

**FAWN** (2). In Philip de Thau, Bestiary, l. 703, the Anglo-F. *feun* means the young of the elephant.

**FEALTY**. The true O. F. form appears in the Anglo-F. *fealte*, fealty, Gaimar's Chron. l. 3719; Year-books of Edw. I., vol. ii. pp. 301, 307. The adj. *feal* occurs in the Lib. Custumarum, p. 215.

**FEE**. Anglo-F. *fee*, *feo*, Year-books of Edw. I., i. 5; Stat. Realm, i. 34 (1275); pl. *fees*, Lib. Custum. 459. This appears to be merely the A. S. *feoh*; M. E. *fee*, *feo* employed as a *F.* word. The O. F. forms are properly *feu*, *fié*, *fieu* (see Littré, s. v. *fief*), derived from O. H. G. *fehu*, *fihu*, cattle, property, which is cognate with A. S. *feoh*; so that, either way, the result is much the same.

**FELL** (2). Cf. Swed. *fäll*, a fell, fur-skin; Icel. *fjall*, a fell, skin.

**FELL** (3). Cf. Dan. *fæl*, hideous, grim, horrid.

\***FELLAH**, a peasant, tiller of the soil. (Arab.) In Webster; pl. *fellakin*. — Arab. *fellâh* (Devic), *fallâk* (Rich. Dict. p. 1098), a farmer, villager, peasant. — Arab. root *falah*, to plough, till the ground.



**FELLY.** Cf. 'Cantus, *felga*;' Wright's Voc. i. 16, col. 1.

**FELON.** l. 9. In saying that 'the Irish *feall* is clearly cognate with L. *fallere*,' it is as well to add, 'because an initial *s* has been lost in both cases.' Otherwise, this would not be the case, since an initial Irish *f* = Lat. *u*, as in *fear* = L. *uir*. A reference to the article *Fall* (to which I duly refer), will shew this. I think we may mark the word as (F., = Low Lat., = C.).

**FELT.** Add; Swed. and Dan. *felt*.

**FELUCCA.** Dozy rejects the ordinary etymology of Span. *feluca* from Arab. *fulk*, and derives it rather from Arab. *harrāqah*, *harrāqat*, a kind of fire-ship; Rich. Dict. p. 560. Devic remarks that he considers this as not proven, and intimates that he prefers the usual etymology. See Dozy, Gloss. p. 265; Devic, Supp. to Littré.

**FENCE.** Cf. 'Fence, *defence*;' Palsgrave. And again, 'I fende (Lydgat), I defende, *le defens*;' id.

\***FENUGREEK**, a plant, cultivated for its seeds. (F., = L.) M. E. *venecreke*, Book of St. Albans, leaf c 4, back. = F. *fenugrec*, 'the herbe, or seed, fennigreeke;' Cot. = Lat. *fenum Græcum*, lit. 'Greek hay.'

**FERRET** (1). M. E. *feret*; Boke of St. Albans, leaf f 6, col. 2; and Cath. Anglicum. Spelt *fyret*; Caxton, tr. of Reynard, c. 31; ed. Arber, p. 79, l. 29. 'Fyrret, a beest, *suret*;' Palsgrave.

**FERRULE.** Still earlier, we have E. *vyroll*, to explain F. *virolle*, in Palsgrave.

**FERRY.** Add: Dan. *færge*, to ferry; also a ferry. + Swed. *färja*, the same.

\***FESS**, a horizontal band, in heraldry. (F., = L.) Spelt *fesse* in Minshew, and in Cotgrave, s. v. *face*. The pl. *faces* occurs about A. D. 1500; see Queen Elizabeth's Academy, &c., ed. Furnivall, p. 98, l. 113. Florio (1598) translates Ital. *fasse* by 'bundles... also *fesses* in armorie.' = O. F. *fesse* (Roquefort), spelt *face* in Cotgrave, and *fasse* in mod. F. = Lat. *fascia*, a girth; allied to *fascis*, a bundle; see *Fascine*.

**FESTER.** As to this difficult word, I would suggest that another point of resemblance between it and the A. S. *fester* is that the *e* was formerly long. It is spelt *feestryn* in Prompt. Parv., and Palsgrave has: 'I *festyr* as a sore dothe, *le apostume*; Though this wounde be closed above, yet it *feastreth* byneth and is full of mater.' Next, as to sense, Palsgrave shews that it meant 'to gather' as an 'apostume,' or inward swelling. I think *festered* may be connected with the peculiar use of *fostren*, to kindle, glow, inflame, which arose out of the idea of *fostering* or cherishing a spark till it burst into flame. For this use, see P. Plowman, B. xvii. 207, 209; and again, in the Ancræn Riwle, p. 206, 'þe sparke... lið and keccheð more fur, and *fostreð* hit forð, and waxeð from lesse to more vort al þet hus blasie,' i. e. the spark... lies and catches more fire, and continually fosters it, and grows from less to more till all the house blaze. The metaphor of *fostering* presents no more difficulty than that of *gathering*, which is also used of a sore. Some suppose it possible that *fester* is allied to Icel. *fasti*, fire (Egilsson), Swed. dial. *fästa*, to kindle (Rietz); but these words do not account for the long *e*.

¶ Wedgwood refers us to Wallon *s'efister*, to become corrupt, dialect of Aix *fiesen*, to begin to smell disagreeably; but the M. E. words allied to these are *fyyst*, 'stynk,' and *fyistyn*, 'Cacco, lrido' in Prompt. Parv.; and the mod. E. allied words are *foist*, *fitchew*, and *fizz*.

**FETCH.** In the Errata to the former edition, I adopted Dr. Stratmann's view, that the M. E. *fecchen*, to fetch, from A. S. *feccan*, is quite distinct from M. E. *feten*, later English *fet*, from A. S. *fetian*; and I drew the conclusion that my article at p. 207 is wrong. No doubt we find a great difference of form; on the one hand we have M. E. *fecchen*, pt. t. *fehite*, spelt *feight* in Rob. of Brunne (Stratmann), *fehite* in Layamon, 6460; A. S. *feccan*, Gen. xviii. 4, Luke xii. 20. On the other hand we have *fet*, to fetch (see Nares), though this form is commonly used as a pp., as in Shak. Hen. V. iii. 1. 18; M. E. *fetten*, *feten*, pt. t. *fette*, Chaucer, C. T. Group G. 548, pp. *fet*, Group B. 667; A. S. *fetian*, Gen. i. 283 (as already given at p. 207). The only question is, whether the A. S. *feccan* and *fetian* are different words, or mere variants of the same word. On this point see an article by J. Platt in Anglia, vi. 177, where the words are identified, *fetian* being taken as the older form, whence *feccan* (as representing *fechan*\*, cc having the sound of ck in this instance). If this be so, my article is right; though I consider *fetch* as due to the pres. t. *fecce* rather than to the infin. *feccan*. ¶ Mätzner compares A. S. *feccan* with O. Fries. *faka*, to get ready; but this *faka* is parallel to A. S. *facian*, to wish to get, Ælfred, Orosius, b. iii. c. 11. § 10, from the sb. *fac* (stem *fac-*), a space of time, hence prob. opportunity (Grein. i. 267); and if *feccan* = *fetian*, this comparison fails.

**FEUD** (1). Add: Dan. *feide*, a quarrel; *feide*, to war upon. + Swed. *fegda*, to make war against; *fejd*, a feud (Tauchnitz, Eng.-

Swed. portion), formerly spelt *fegd* (Widegren). ¶ This *fegd* is quite distinct from Swed. *fegd*, fatality, which is allied to E. *fy*.

**FEUD** (2). Dele all following Low Lat. *feudum*, a fief. I entirely give up this notion of making the adj. *feudalis* the older word. That the Low Lat. *feudum* is partly founded on O. H. G. *fehū*, *feko*, cattle, goods (cognate with E. *fee*), seems to be generally agreed upon. The difficulty is with the *d*, which some suppose to be intercalated; see *fio* in Diez, 4th ed. p. 140.

**FEVER.** Corssen derives Lat. *febris* (as if for *fer-bris*\*) from the same root as *fer-uere*, to glow. But see Vaniček.

**FEY.** Add: Swed. *feg*, cowardly, *fegd*, fatality, decree of fate; Dan. *feig*, cowardly.

\***FEZ**, a red Turkish cap, without a brim. (F., = Morocco.) Borrowed by us from F. *fez*, the same; the word is also Turkish. So called because made at Fez, in Morocco; see Devic, Supp. to Littré.

**FIEF**; see remarks on *Feud* (2) above.

**FILBERT.** Wedgwood proposes *filberde* = fill the beard, i. e. husk; but the spelling *fylberde* in the Prompt. Parv. is a mere corruption of the earlier trisyllabic form in Gower (as cited). There is no more difficulty in 'Philibert's nut' than in the G. name meaning 'Lambert's nut.'

**FILE.** There is good authority for A. S. *feol*; see Grein, i. 294. Lima, *feol*; Mone, Quellen, 367.

**FILIBUSTER.** Not (Span., = E.), but (Span., = E., = Du.) Wedgwood corrects this, and is certainly right. Whilst it is true that Span. *filibote*, *fibote*, is from E. *fly-boat*, it is also true that *filibuster* is another word altogether, and is merely the Span. pronunciation of E. *freebooter*, itself not a true E. word, but borrowed from Dutch. He refers us to Jal, Glossaire Nautique; see also Littré, s. v. *fibustier*, and Todd's Johnson, s. v. *freebooter*. Wedgwood says: 'Oexmelin, who was himself one of the buccancers whose history he relates, expressly says that they gave themselves the name of *fibustier* from the English word *fibuster*, which signifies rover.' He then cites the passage, with a reference to vol. i. p. 22. In the word *fibuster* is certainly meant *freebooter*; the change of *r* to *l* being extremely common. Besides, the F. form was once *fribustier* (Todd and Littré). See further under *Freebooter*, p. 806. Monlau, in his Span. Etym. Dict., rightly derives *filibote*, *fibote* from E. *flyboat*, but *filibustero* from the Du. *vrijbuit* (the E. *freebooter* being an intermediate form).

**FIN.** Stratmann gives five references for M. E. *finne*. 'Fynne of a fysche, pinna;' Prompt. Parv.

**FINE.** M. E. *fin* (with long *i*); written *fyn*, K. Alisaunder, 2657; in the passage cited, from P. Plowman, B. ii. 9, the form is *fineste*, superlative.

**FINIAL.** Cf. 'every butterace *fined* [ended] with *finials*;' Will of Hen. VI; Royal Wills, ed. Nichols, p. 302. Anglo-F. *finols*, pl., Will of Earl of Essex (1361); id. p. 47.

**FIR.** The Swed. is *fur* or *fura*; *furu* is only used in composition, and in oblique cases (J. N. Grönlund). *Furu* is the only form given in Widegren (1788).

**FIRKIN.** 'Kilderkyn and *firken*;' Arnold's Chron. ed. 1811, p. 85.

\***FIRM** (a), a partnership. (Port., = L.) 'Firm, the name or names under which any house of trade is established;' Ash's Dict., 1775. This is the proper sense; it alludes to the signature of the house. = Port. *firma*, 'a man's hand to a writing; a firm;' Vieyra. = Port. *fimar*, to make firm; hence, to sign. = Port. *firm*, adj. firm. = L. *firmitas*, firm; see *Firm*. ¶ If the word be not Port., it must be Span.; from Span. *firma*, a sign manual, signature, derived in the same way from *fimar*, vb., which is from *firme*, adj. Mahn is clearly wrong in citing 'Ital. *firma*,' as the Ital. spelling of the adj. is *fermo*, and the sb. *ferma* merely means an engagement.

**FITCHEW.** The nom. sing. is spelt *fiches* (perhaps by mistake for *ficheu*) in the Boke of St. Albans, leaf f 4, back; the pl. is *fecheus*, id. leaf b 7, back. The pl. *ficheus* occurs A. D. 1433, in Fifty Earliest Eng. Wills, ed. Furnivall, p. 110. The form *ficheu* answers to Walloon *fichau*, a polecat (Sigart). Hexham gives *fisse*, *visse*, 'a weasel or polcat.'

**FLAKE.** Cf. Swed. dial. *flag*, a thin slice, also spelt *flak* (Rietz); Dan. *sneeflage*, snow-flake; *sneeflokke*, small flakes of snow.

**FLAMINGO.** See N. and Q. 6 S. ii. 326, 450, 478; iii. 35, 75, 110, 131; especially at the last reference. It is remarkable that, in Span. *flamenco*, the *-enco* is not a usual Span. suffix. The name seems to have arisen in Provence, where the bird was called *flamant* or *flambant*, i. e. flaming (from its colour). We even find *flammans*, i. e. flamingoes, in English; cf. An Eng. Garner, vii. 358 (1689); and in Urquhart's Rabelais, II. i., the bird is called a *flaman* (Davies). This Prov. *flamant* must have been confused with F. *Flamand*, a Fleming, a native of Flanders, because the Span. *flamenco* and Port. *flamengo*

properly mean a Fleming. In Bluteau's Port. Dict. (1713), we find *flamengo*, a native of Flanders, and *flamengo* or *flamenco*, a flamingo, which he wrongly imagines to have come from Flanders, whereas it is abundant chiefly in Sicily, Spain, and the S. of France. See Mr. Picton's article in N. and Q. (as above). The word may be marked as (Span. or Port., = Prov., = L.). *Flamingo* occurs in E. ab. A.D. 1565, in An Eng. Garner, ed. Arber, v. 134; and again in 1582, id. 257.

**FLARE.** Note also Swed. *flasa*, to frolic, sport; answering to E. dial. to *flare up*.

**FLATTER.** It may be better to consider this as a Low G. form. = O. Du. *flatteren*, *flatteren*, 'to flatter of to sooth up one'; Hexham. Allied to Icel. *flaðra*, to fawn upon. The O. F. *flater* is, of course, closely allied, but may likewise be considered as of Low G. origin. I still think that the bases FLAK and FLAT are equivalent; and that the forms cited from Swedish are to the point.

**FLAVOUR.** Rather (F., = Low L., = L.) than (Low L., = L.). The word is found in M. E.; the pl. *flavorez* (= *flavores*), odours, occurs in Allit. Poems, ed. Morris, A. 87. [It is quite a mistake to suppose that the *u* (between *a* and *o*) can possibly be a vowel here, as some seem to imagine.] = O. F. *flaveur*, given by Roquefort to the sense of 'odour'. This settles the etymology from Low Lat. *flavor*, though more light is desired as to these O. F. and Low Lat. words. It is certain that Wyntoun (who rimes it with *savour*) uses the same word in a passage where the Scottish scribe (as usual) has absurdly used *w* for *v*. 'Of that rute the kynd *flawoure* [read *savour*]. As flouris havand that *sawoure* [read *savour*]. He had, and held; Wynt. ix. 26. 107 (Jamieson, s. v. *floure*). In other passages a confusion with M. E. *flayre* (Morte Arth. 772) may have taken place, this word being from O. F. *flairer*, as already noted; cf. Walloon *flair*, a bad smell (Sigart). But this confusion does not really affect the etymology, which in this case is determined by the form.

\***FLAWN**, a kind of custard. (F., = O. H. G.). 'Fill ouen full of *flawnes*;' Tusser, Husb. § 90. st. 5. M. E. *flawn*; 'Pastees and *flawnes*,' Havelok, 644. = F. *flan*, O. F. *flaon*. Cotgrave gives *flans*, 'flawns, custards, egg-pies; also, round plates of metall'; and *flaons*, 'round plates of metall.' [Cf. Span. *flaon*, flawn, plate of metal; Ital. *fiadone*, 'a kind of flavne,' Florio; Low Lat. *fiado*, *fiato*, a flawn.] = O. H. G. *fiado*, a broad flat cake, flawn; M. H. G. *vlade*; G. *fladen*, a kind of pan-cake. β. So named from its *flatness*; Scheler cites Walloon *flade*, with the same sense as G. *huk-fladen*, a piece of cow-dung; cf. O. Du. *vlade*, 'a flawn'; Hexham. 'As *flat* as a *flawn*' is a common old proverb (Hazlitt). The form *flat* has only been preserved in the Scandinavian tongues; the O. H. G. *fiado* comes very near the Dan. *fiad*, flat; the Low Lat. *fiato* answers to the Icel. *flair*, Swed. *flar*. The Lat. *placenta*, a cake, is named for a similar reason; see **Placenta**. (So Scheler, Diez, Weigand.)

**FLEA.** The pl. *fiadan* (= Shropshire E. *flen*) occurs in A. S. Leechdoms, i. 264, l. 14, i. 266, l. 2.

**FLEE.** Dr. Stratmann remarks that *flee* may be the M. E. *fleon*; and the pt. t. *fledde* requires an infinitive *fleden*, for which we actually find *fledde*, Myrc. Duties of a Parish Priest, l. 1374. But I suspect that this infinitive was coined from *fledde*, and that *fledde* was suggested by the Icel. *flyði*, pt. t. of *flyja*, to fly. In any case, *flee* is but a variant of *fly*.

**FLEECE.** It is spelt *fliess* (neut. accus.), with the various readings *flys* (= *flys*) and *fleos*, in Laws of Ine, § 69, in Thorpe, Anc. Laws, i. 146, note 23.

**FLEER.** Under *flina*, Rietz gives *flira* as an equivalent form in Swed. dialects.

**FLIRT.** Note also the A. S. glosses: '*fraude*, *colludio*, *flearde*, *getwance*;' Mone, Quellen, p. 362; '*deliramenta*, *gedofu*, *gefleard*, id. p. 340; '*indruticans*, *luxurians*, *tigende*, *broddiende*, *tolcedende*, *fleardiende*;' id. p. 356. Also the cognate Swed. *flärd*, 'deceit, artifice, vanity, frivolousness; *fara med flärd*, to use deceitful dealing' (Tauchnitz Dict.). This is plain speaking as to what *to flirt* means.

**FLOAT.** The pres. pt. *flotigende* of the rare A. S. verb *flotian*, to float (as a ship), occurs in the Parker MS. of the A. S. Chronicle, anno 1031. The verb *flotian*, to float, and the sb. *flota*, a ship, are both derived from *flot-en*, pp. of the strong verb *flotan*, already given.

**FLOG.** Certainly (L.); from *flagellare*. This appears at once by the fact that the Bremen Wörterbuch gives both *flegel* and *flogger* in the sense of 'faii'; and *flegel*, like E. *flail*, is merely from *flagellum*, not a word of Teut. origin. We may therefore confidently refer Low G. *flogger* and E. *flog* to the same source.

**FLOUNCE** (2). Cf. 'en la *flounce* du dit bacyn,' on the rim of the said basin, Will of Eleanor Bohun (1399); Nichols, Royal Wills, p. 182.

**FLUE** (2). The Low G. *flog* or *flok* means precisely flue or

floating down; 'so ligt as een *Flog*' = as light as a feather. But the author of the Bremen Wörterbuch is quite wrong in deriving it from *flegen*, to fly; and, indeed, contradicts himself at the same moment by connecting it with F. *floc*, which is plainly right.

**FLUSH** (1). M. E. *flosch*, a flood, or flow of blood, Alexander, ed. Stevenson, 2049. We there read that, in a battle, there was so much bloodshed that 'foles [foals, horses] ferd in the *flosches* to the fetelakis.'

**FLUSH** (3), level, even. I think this is certainly from **FLUSH** (1). We have, in Cotgrave, *en flux*, upon the increase; hence *flush*, adj. in its prime, in full vigour, as in Shak. Hamlet. iii. 3. 81; Ant. i. 4. 52. Hence it obtained the sense of 'good, right, correct,' as in Hazlitt, O. Plays, ii. 78, where Hypocrisy says he will so contrive that 'all should be *flush* that ever I did.' The senses seem to have been, in full flow, in one's prime, excellent, right; whence the senses of just, even, may have resulted.

**FLUTE.** M. E. *floute*, sb.; spelt *floute*, *foyle*, Prompt. Parv.; Chaucer, Ho. of Fame, iii. 133. The Low Lat. *flauta* is merely Latinised from the French. The orig. word seems to have been the O. F. *flüter*, put for *flatur* = *flature*.

**FLY.** In the sense of carriage for hire, it seems to have been first applied to 'a nouvelle kind of four-wheel vehicles drawn by a man and an assistant . . . they are denominated *flys*, a name first given by a gentleman at the Pavilion [at Brighton] upon their first introduction in 1816;' Wright's Brighton Ambulator, 1818, quoted in Davies, Supp. Glossary. I think that the reason for the name was from the notion of its *flying* along, just as a *fly-boat* was named for the same reason; or it may have been simply short for *fly-boat*; the result being much the same. For a curious piece of evidence in this direction, see a picture of a public vehicle called 'The *Velocitas*, or Malton, Driffield and Hull *fly-boat*,' which was made in the shape of a boat with awnings above it, in Hone's Table-book, ii. 559. The description of it is dated Oct. 27, 1827. The remark (in the list of derivatives from *fly*) that *filibuster* is from *fly-boat*, is wrong; see note on **Filibuster** (p. 804 above).

**FOAM.** The A. S. *fām* answers better to M. H. G. *foim*, foam, given under the form *veim* in Wackernagel. Cf. also Russ. *piena*, foam. The A. S. *fām*, Russ. *piena*, Skt. *phena*, seem to be due to a root √SPI; the L. *spuma* is explained by Fick, iii. 169, as standing for *spoima*. May not √SPI have been a by-form of √SPU?

**FOIL** (2). Cf. Anglo-F. *foilles*, leaves, Stat. of the Realm, i. 219; *le foile*, the leaf of a book, Cursor Mundi, part 5, p. 5 (at the beginning).

\***FOLD.** The word *fold*, used as a sb., in the sense of sheep-fold, is not in any way allied to the verb *to fold*. It occurs as A. S. *fald*, in John, x. 1; but this is contracted from an older form *faiold*; see Leo's Glossar. Perhaps *faiold* meant 'protected by palings,' and is connected with Icel. *fiöl* (gen. *fialar*), a thin board, plank.

**FOP.** M. E. *foppe*, a foolish fellow, Prompt. Parv.; *fop*, Cov. Mysteries, p. 295; M. E. *fobbe*, Piers Plowman, C. iii. 193.

\***FOREJUDGE.** to deprive a man of a thing by the judgment of a court. (F., = L.) Still in use as a law-term, and quite distinct from the hybrid word *fore-judge*, to judge beforehand. Better spelt *forjUDGE*; indeed, Blount's Nomolexicon (1691) has: '*forjudged the court*, is when an officer of any court is banished or expelled the same.' = F. *forjurer*, 'to judge or condemn wrongfully, also to disinherit, deprive, dispossess of;' Cotgrave. = O. F. *for-*, prefix, out, outside; and *juger*, to judge. The O. F. *for-* is short for *fors* = Lat. *foris*, outside. See **Foreclose**, and **Judge**.

**FORESTALL.** The explanation given is incorrect, though the etymology is practically right, as the word is really compounded of *fore* and *stall*. There is no A. S. verb *foresteallian*, but there is an A. S. sb. *forsteal* or *foresteal*; and this is the real origin of the M. E. and E. verb. It is spelt *forsteal*, with the sense of 'obstruction,' in the Laws of Ethelred, v. § 31, and vi. § 38; see Thorpe, Anc. Laws, i. 312, 324. In the Laws of Hen. I (vd. i. 586) we read that '*forestel* est, si quis ex transverso incurrat, vel in via expectet et assalliat inimicum suum.' The etymology is from *fore*, before, and *steall*, a stall, also a placing, setting; and *forsteall* is lit. 'a placing of oneself in the way,' or the causing of an obstruction, or the crossing of a man's path. In *Elfric's* Hom. ii. 242, Thorpe translates *foresteall* by 'a rescue'; it is, more literally, opposition, antagonism. In an old Glossary, quoted in the Liber Albus, iii. 455, the M. E. *forstal* is said to mean '*estupure de chemin*,' i. e. a stopping up of the way. From the sense of getting in another's way arose the commercial meaning of the word. See further in Schmidt, A. S. Laws, Glossary, s. v. *forsteal*.

**FORGE.** The old sense is curiously illustrated by the mention of Joseph, Mary's husband, as being 'a *forger* of trees, that is to seie, a wrighte;' Wiclif, Works, ed. Arnold, ii. 19.

**FORMIDABLE.** Prof. Postgate suggests the ✓GHAR, a simpler form of ✓GHARS, to bristle; for which see **Horror**. This gives to ✓GHAR the sense 'to bristle,' as distinct from ✓GHAR, to grind. This is probable; and is well supported by the Lat. *er*, for *her*, a hedgehog, Gk. *xhp*. See **Urohin**, which ought, accordingly, to be referred to ✓GHAR, to bristle, not to the longer form GHARS.

**FORTNIGHT.** The phrase occurs in the following: 'swá hwær swá bið se mōna fēowertýne nīhta eald,' whenever the moon is a fortnight old, (lit. old of fourteen nights, *nīhta* being the gen. pl.); Screadunga, ed. Bouterwek, p. 25, l. 27; Popular Treatises on Science, ed. Wright, p. 6, l. 24. — W. M. (Bonn).

**FOUNT** (1). After this word, insert 'Fount (2); see Font (2).'

**FRAMPOLD.** Add that W. *ffromfol* is compounded of W. *ffrom*, testy, and *fol*, foolish; -*fol* is not a mere suffix. (A. L. Mayhew.)

\***FRANION**, a gay idle companion. (F., = L.) '*Franton*, a gay idle fellow; see Heywood's *Edw.* IV. p. 45; *Peele*, i. 207; Halliwell. See further in Nares; also Dodsley's *O. Plays*, iv. 60, vi. 179. I adopt the suggestion in Nares, that it is equivalent to *F. faineant*, 'an idle, drowsie, lither, slothfull luske; . . . also, a lewd companion, loose fellow;' *Cot*. The agreement in sense is so minutely exact that I think we need look no further. Nares remarks that the *r* is lacking, but that is no great objection when we remember that the *r* is intrusive in *g-r-oom*, *bride-g-r-oom*, *part-r-idge*, *cart-r-idge*, *co-r-poral*, *vag-r-ant*, and *hoa-r-se*. Perhaps our dramatists were thinking of the infin. *faire-neant*. The form of the word certainly appears to be French. — *F. fait neant*, i. e. he does nothing; cf. *vaurien* = *vaut rien*, he is worth nothing. *F. fait* = Lat. *facit*, 3 pers. sing. of *facere*, to do; see **Fact**. *F. neant* (*Cot*), *O. F. nient*, is der. from Lat. *ne*, not, and *ent-em*, acc. of *ens*, being, substance; see **No** and **Entity**; (Scheler). Cf. Ital. *far niente*, to do nothing.

\***FRANKALMOIGN**, the name of the tenure by which most church lands are held. (F.; = O. H. G. and L., = Gk.) In Blackstone, *Comment*, b. ii. c. 4. Spelt *frankalmoin* in Blount's *Nomolexicon*; lit. 'free alms.' = *F. franc*, free; and *almoine*, Anglo-F. variant of *O. F. almose*, mod. *F. aumône*, alms. See **Frank** and **Almoner**.

**FRANKINCENSE.** M. E. *frank encens*, Mandeville's *Trav.* p. 120. 'Frankincense, *franc encens*;' Palsgrave.

**FRAY** (1), an affray. Cf. Anglo-F. *effrai*, a breach of the peace, *Lib. Customarum*, p. 684; *affrai de la pees*, the same, *Stat. Realm*, i. 258, an. 1328; *affrei*, *id.* 185, an. 1322; &c. See remarks on **Affray** above, shewing that the etymology is from the Teut. *fridu*, peace.

\***FREEBOOTER**, a rover, pirate. (Du.) Bacon, in his *Life of Hen. VII.*, ed. Lumby, p. 129, l. 28, says that Perkin Warbeck's men were chiefly 'strangers born, and most of them base people and freebooters.' These strangers were mostly Flemings; see p. 112, l. 11, &c. In a letter dated 1597, in the Sidney State Papers, ii. 78, is a mention of 'the freebutlers of Flushenge;' Todd's *Johnson*. — Du. *vrijbutter*, a freebooter. — Du. *vrijbuiten*, to rob, plunder. — Du. *vrijbuit*, plunder, lit. 'free booty.' The Du. *vrij* is cognate with *E. free*; and *buit* is allied to *booty*. See **Free** and **Booty**. Doublet, *filibuster* (see above).

**FRICASSEE.** Can *F. fricasser* be derived from Ital. *fraccassare*, to break in pieces? See **Fracas**.

**FRIEZE** (1). 'Thycke mantels of fryse they weare;' Roy, *Rede Me*, ed. Arber, p. 82, l. 14 (A.D. 1528); spelt *fresse* and *fryse* in Paston Letters, i. 83 (about A.D. 1449). Cf. 'a gowne of grene *fresse*,' occurring A.D. 1418; Fifty Earliest Eng. Wills, ed. Furnivall, p. 37, l. 1. Palsgrave has: Fryse, roughe clothe, *drap frise*. See note on **Fris** (below).

**FRINGE.** The O. F. *fringe* actually occurs, *Dialogue*, Gregoire lo Pape, p. 65 (Lacurne). The Wallachian form is *frimbis*, also *fringhis* (Cihac). 'Freng, *freng*;' Palsgrave.

\***FRITH**, an enclosure, forest, wood. (E.) It occurs as a place-name in Chapel-le-Frith, Derbyshire, and is common in Kent in the names of woods; but is obsolescent. Drayton has: 'Both in the tufty *frith* and in the mossy fell,' *Polyolbion*, song 17. M. E. *frith*, peace, Layamon, l. 2549; Rob. of Brunne, tr. of Langtoft, p. 90; also in the sense of enclosed land, enclosure, park for hunting, forest, wood; thus in Layamon, 1432, where the older MS. speaks of hunting in the king's *frith* [fride], the later MS. speaks of hunting in the king's *park* [parc]. See numerous examples in Mätzner, and cf. A. S. *frid-gæard*, an enclosed space, lit. 'peace-yard' or 'safety-yard,' for which see Thorpe, *Anc. Laws*, ii. 298; also O. Swed. *fridgiærd*, an enclosure for animals (Ihre). — A. S. *frid*, peace; *freodo*, *freodu*, *frido*, peace, security, asylum; Grein, i. 343, 347, 348. + Icel. *fridr*, peace, security, personal security; Dan. *fred*; Swed. *fred*, O. Swed. *frid*; Du. *vrede*, peace, quiet; G. *friede*, O. H. G. *fridu*, *frida*. All from a pair of common Teut. types FRITHU and FRITHA; see Fick, iii. 190; formed with subst. suffix -THU or -THA from

the base FRI, to love, rejoice, please. — ✓PRI, to love; whence also **Free**, **Friend**, q. v.

β. The orig. sense of the root was that of loving, pleasing; thence we pass to that of peace, rest, quiet enjoyment, security; lastly, to that of a place of security. The important Teut. word *frith* implied also the safety of the individual, and 'the king's peace'; to break it was to be guilty of an *affray*, or violation of the peace; hence **Affray** and **Fray**. Hence also the M. H. G. *berc-vrit*, that which preserves security, whence our **Bel-fry**. Borrowed forms are W. *ffridd*, park, forest; Irish *frith*, a wild mountainous place; Gael. *frith*, a forest for deer.

\***FRITILLARY**, a genus of liliaceous plants. (L.) In Phillips, ed. 1706. Called *Fretellaria* in Bacon, *Essay* 46 (Of Gardens). So called because the corolla is shaped something like a dice-box. Englished from late Lat. *fritillaria*, coined from *L. fritillus*, a dice-box. Root uncertain.

**FRIZ.** See *Catholicicon Anglicum*, ed. Herrtage, p. 58, note 1, p. 142, note 2. The quotations there given render the derivation of *friz* from *frieze* (1) absolutely certain.

**FRUITION.** But the Lat. *fruitio* occurs in the works of St. Jerome; see Lewis and Short. (A. L. M.)

**FRY** (2), spawn of fishes. But the *F. frai* (spelt *fray* in *Cotgrave*) is a verbal sb. from *frayer* = *L. fricare*; see Scheler, &c. Thus, notwithstanding the remarkable coincidence in form and sense between *E. fry* and *F. frai*, there is absolutely no etymological connection. It adds one more to the number of such instructive instances. Still the *E. fry* is rather (F., = Scand.) than (Scand.) We find the Anglo-F. forms *fry*, *frie*, in the *Lib. Albus*, pp. 507, 508.

**FUEL.** The Anglo-F. form is *fewaile*, *Lib. Albus*, p. 337.

**FUGITIVE.** M. E. *fugitif*, Mandeville's *Trav.* p. 66.

**FUMBLE.** There is also Swed. *fumla*, to fumble, answering exactly to the E. word.

**FUN.** In N. and Q. 3 S. viii. 77, a correspondent endeavours to shew that *fun* was in use 'before 1724' by quoting two lines without any reference whatever! (The etymology there given from M. E. *fonnen* can hardly be right; as I have already said.) Its Celtic origin is further suggested by the expression 'sic *fun* ye never saw' in what professes to be the original version of 'The Battle of Harlaw,' formerly sung in Aberdeenshire. For this ballad, see N. and Q. 3 S. vii. 393, where it was first printed, in 1865.

**FUND.** Actually spelt *fond*; Eng. Garner, vi. 387; ab. 1677.

**FUNNEL.** Prob. not (W.), but (F., = L.) The word is older than the 16th cent. M. E. *fonel*, *Prompt. Parv.*; *fonel*, *funell*, *Cursor Mundi*, 3306; *funelle*, *Cath. Angl.* The explanation from W. *ffynel*, given in Mätzner, is, as Wedgwood says, very unsatisfactory. *Fonell* probably represents an O. F. *fonel*\* or *fonil*\*, whence the Bret. *founil*, a funnel for pouring in liquids, is prob. merely borrowed. And this may well be from late Lat. *fundibulum* (Lewis and Short), which is merely a clipped form of the proper Lat. word, viz. *infundibulum*. Roquefort gives an O. F. *enfouille*, which he equates to Prov. *enfounil* and Lat. *infundibulum*; but it looks very much as if he has made a mistake, and that the right O. F. word was *enfouille* (with *n*, not *u*). I now think, with Wedgwood, that this *F.* origin is far more likely, notwithstanding the shortening of *fundibulum* to *fonil*\* which is thus involved. This O. F. word for 'funnel,' as derived from *fundera*, was superseded in *F.* by the word which we now spell *tunnel*. The change of sense from 'pipe to pour in by' to 'flue' or chimney is just what we should expect, and occurs again in the very case of **Tunnel**, q. v. (p. 668). As to W. *ffynel*, it is merely the M. E. word borrowed.

**FUR.** Cf. Anglo-F. *forure*, *furrure*, fur trimmings, *Lib. Albus*, pp. 225, 279. This corresponds to M. E. *furrur*, fur trimmings (Fifty Earliest E. Wills, ed. Furnivall, p. 54, l. 6), and to *F. four-rure*, 'fur, furring, skins to fur with,' *Cot*; and to Low Lat. *foderatura*, fur. Cf. Low Lat. *foderatus*, furred, *fodera*, fur (A.D. 1295), the latter being a mere Latinised form from the Low German. Besides the Icel. *fóðr*, we have O. Du. *voeder*, (1) fodder, (2) 'furre, or lynning,' Hexham. *Cotgrave* explains *fourré* by 'furred, sheathed, cased.' Thus the etymology cannot well be doubted. We even find Anglo-F. *feur* for 'fodder;' Nichols, *Royal Wills*, p. 34.

**FURBISH.** The pp. *fourboshid* (better *fourbiskid*) occurs as early as in Wyclif, *Works*, ed. Arnold, i. 224, l. 4.

**FURNISH.** The Anglo-F. form *furnir*, to perform, occurs in the *Life of Edw. Confessor*, ed. Luard, l. 1443.

**FURROW.** Add: Dan. *fure*, a furrow, also as verb, to furrow. + Swed. *fåra*, the same.

**FURZE.** The comparison with Gael *preas* is probably wrong.

**FUSS.** Cf. Swed. dial. *fus*, eager, Swed. *framfusig*, pert, saucy. The Swed. verb *fuska*, to bungle, Dan. *fuske*, to bungle at, seems to belong here.

**FUTTOCKS.** Also spelt *foot-hooks* in Bailey, ed. 1745.

\***FYLFOT**, a peculiarly formed cross, each arm being bent at right angles, always in the same direction. (E.) Also called a rebated cross. See Fairholt, Dict. of Terms in Art; and Boutell's Heraldry. Supposed to be (as is probable) a corruption of A. S. *fier-fôte*, variant of *fyder-fôte*, four-footed, in allusion to its shape. The change from *r* to *l* is common. Cf. Swed. *fyrfootad*, four-footed. The A. S. *fyder-*, i. e. 'four,' is only found in compounds; the usual form is *feower*; cf. Goth. *fidwor*. See **FOUR** and **FOOT**.

**GAD** (2). Wedgwood explains this by 'to run hither and thither without persistent aim, like cattle terrified by the hum of the gad-fly.' He cites the Ital. *assillo*, 'a sharpe goade,' Florio; and *assillare*, 'to bite with a horsefly; also to leap and skip furiously, as oxen do, when they are stung and bitten with flies.' If this be so, then *gad*, *v.* is from *gad*, sb., just as the Icel. *gadda* is from *gaddr*; only it was formed in England. It makes very little difference to the etymology. See quotations in Richardson and Johnson.

**GAFF**. M. E. *gaffe*, a hook, abt. A. D. 1308; Reliq. Antiq. ii. 174.

\***GALINGALE**, the pungent root of a plant. (F., = Span., = Arab.) M. E. *galingale*, Chaucer, C. T. 383. = O. F. *galingal*\*, not authorised, but it must have occurred, as the form *garingal* is common, and the usual later F. form is *galangue*, as in Cotgrave. = Span. *galanga*, the same. = Arab. *khalanjân*, *galingale*; Rich. Dict. p. 625. Said to be of Pers. origin. See Devic, Supp. to Littre; Marco Polo, ed. Yule, ii. 181.

**GALLANT**, l. 9. The form of the base of Goth. *gailjan* is rather **GIL**.

**GALLIAS**. Not (F.), but (F., = Ital.).

\***GALORE**, abundantly, in plenty. (C.) Also spelt *gelore*, *gilore* in Jamieson, and *galore* in Todd's Johnson. '*Galloor*, plenty, *North*;' Grose (1790). = Irish *goleor*, sufficiently; where *go* is a particle which, when prefixed to an adjective, renders it an adverb, and *leor*, adj., means sufficient; Gael. *gu leor*, or *gu leoir*, which is precisely the same. Cf. Irish *lia*, more, allied to *L. plus*.

\***GALT**, also **GAULT**, a series of beds of clay and marl. (Scand.) A modern geological term. Prov. E. *galt*, clay, brick-earth, *Suffolk* (Halliwell). [Of Scand. origin; the spelling *gault* is phonetic.] = Norweg. *gald*, hard ground, a place where the ground is trampled hard by frequent treading, also a place where snow is trodden hard; Icel. *gald*, hard snow, also spelt *galdur*, *gaddr*. ¶ In no way allied to Icel. *gaddr* (for *gasdr*\*), a goad.

**GAMMON** (1). M. E. *gambon*, Book of St. Albans, leaf f 2, back. This verifies the etymology.

**GAMUT**. Strictly, the word is (Hybrid; F., = L., = Gk., = Phœnician; and L.) The Greek *γάμμα* stands for *γάμλα* (the pronunciation in the Mishna, see Fürst); and is from the Phœnician word corresponding to Heb. *gāmāl*, a camel. Cf. Heb. *gimel*, the name of the third Heb. letter. See Smith's Dict. of the Bible, iii. 1797. = A. L. M. Cf. 'gammouthe, *gamme*;' Palsgrave. '*Game*, f. *gamut*;' Cotgrave.

\***GANG** (2), to go. (Scand.) In Barbour's Bruce, ii. 276, iv. 193, x. 421. = Icel. *ganga*, to go; see **GO**.

**GAR** (2). Vigfusson treats the Icel. *görr*, adj. skilled, ready made, dressed, which he gives at p. 225, col. 2, § F, as all one with *görr*, the pp. of *göra*. In other Teut. languages they are distinct, as shewn by Fick, iii. 102. The connection with **YARE** and **GEAR** is, in any case, certain.

**GARDEN**. Section γ. In the passage referred to, Brachet speaks only of the Latin *t*, not of the O. H. G. *t*. But see also § 27, where he explains that the O. H. G. consonants were subject to the same laws as the Latin consonants. The Prov. form *giard-ina* suggests that the suffix may be considered as Romance (see Diez).

**GARNET**. Cf. Anglo-F. *gernet*, a little grain of wheat, Philip de Thaun, Bestiary, l. 453. Evidently for *grenet*\*, and a derivative of Lat. *granum*.

**GARTER**. Anglo-F. *garter*, Stat. of the Realm, i. 380, an. 1363. Walloon *gartier* (Sigart).

**GAS**. The original passage in which this word first occurs is cited in N. and Q. 3 S. vii. 111. '*Gas et Blas nova quidem sunt nomina a me introducta eo quod illorum cognitio veteribus fuit ignota; attamen inter initia physica Gas et Blas necessarium locum obtinent*;' Van Helmont, Ortus Medicinæ, Amsterdam, 1648, p. 73.

**GATE**. This article is not sufficiently explicit. There are really two words of this form, close related; one being E., the other of Scand. origin. They should be thus distinguished. A. Mod. E. *gate*, a door, opening, M. E. *gate*, *yate*, A. S. *geat*, cognate with Icel. *gat*, Du. *gat*; from the common Teut. type GATA, a neuter noun. B. Mod. E. *gate*, chiefly in the North, a way, path, street; Icel. *gata*, Swed. *gata*, Dan. *gade*, cognate with Goth. *gatwo*, G. *gasse*, a way, street; from the common Teut. type GATWAN, a feminine noun.

SUPPLEMENT.

The distinction appears in the Lowl. Scotch '*gang yer gate*, and steek the *yett* ahint ye.' (Suggested by A. L. Mayhew; I had already made the distinction, but it is worth while to make it still clearer.)

**GAUGE**. We find *gaugez*, pp. pl., gauged, and *gaugeour*, a gauger, in the Stat. of the Realm, i. 331, an. 1353. The O. F. *gauger*, to gauge, precisely answers to a Low Lat. form *jalagiare*\*, from the sb. *jalagium*. Corresponding to F. *jale* or *gale* (see **GALLON**) is the Low Lat. *galum* or *galus*, a gallon, measure of wine.

**GAUNT**. I explain the disputed word *arm-gaunt* to mean 'slender-armed,' the *arm* being the technical name for the upper part of a horse's fore-leg. It is an epithet implying praise, not depreciation.

\***GAUNTLET** (2). In the phr. 'to run the *gauntlet*,' we have a corruption of an older *gantlope*. It appears as *run the gantlopf* in Bailey (1735), Kersey (1715), Philips (1706), and Blount (1674). Bailey correctly defines it as 'to run through a company of soldiers, standing on each side, making a lane, with each a switch in his hand to scourge the criminal.' Widegren's Swed. Dict. (1788) gives '*gantlopp*, s. *gantlope*, *gantlet*; *löpa gantlopp*, to run the *gantlope*.' See further under **Gantlet** (2), p. 227.

**GAVELKIND**. Not (C.), but (E.) The likeness of the Irish word cited (which should be spelt *gabalcined*) to the E. *gavelkind* appears to be accidental. For some history of it, see Elton's Tenures of Kent (1867); and compare the term *gafol-land*, in Kemble, Saxons in England (1849), i. 320; Codex Diplomaticus, i. p. lxi. We find the form *gavelkynde* in the Statutes of the Realm, i. 218, 223, before A. D. 1327; and Elton cites a far older form *gavelkende* from an ancient grant of A. D. 1043, which exhibits the Kentish peculiarity of putting *kende* for *kynde*. (Cf. Kentish *pet*, a pit; A. S. *pyt*.) The corresponding A. S. form would be *gafol-cynd*, i. e. 'condition of tribute;' compounded of *gafol*, tribute, and *cynd*, sort, kind, condition. Both of these are common words, and *gafol* enters into several compounds, such as *gafol-land*, land let on rent, *gafol-penig*, tribute-penny, &c. As to A. S. *cynd*, see **KIND** (2). β. I have so far considered *gafol* as an E. word; but it is doubtful whether the word is Teutonic.

The G. *gaffel*, tribute, is not an old word; and this, as well as A. S. *gafol*, cannot be separated from the Low Lat. *gabulum*, *gabium*, tribute, whence F. *gabelle*, Ital. and Port. *gabella*, Span. and Prov. *gabala*, tribute, tax. Either these are all derivatives from the pt. t. of the Teutonic verb to give (as seen in Goth. *gaf*, gave), or we must look elsewhere. Devic, following Dozy, says that the Ital. form was sometimes written *cabella* and *caballa*, and Ducange gives the same forms in his Dict. of Low Latin. Hence *g* is thought to be a mere substitution for an older *c*; which suggests a derivation from a Semitic source, viz. Arab. *gabāla*, said by Devic to mean 'impost' or 'tax,' though Richardson (Dict. p. 1112) only gives the senses 'contract, deed, written agreement, bail, bond.' The antiquity of the term in English renders an Arab. derivation rather difficult. See Devic, Supp. to Littre; Diez, 4th ed. p. 720. ¶ In any case, the derivation from the Celtic must be given up, as the technical Irish term *gabalcined* has nothing to do with 'rent,' but meant originally 'the branch (*gabal*) of a sept or tribe (*cined*), then the share of land falling to such a branch.' (Kindly communicated by Dr. W. K. Sullivan.)

**GENET**. M. E. *genete*, Caxton, tr. of Reynard, c. 31, ed. Arber, p. 79, l. 29. The fur of the genet was known in England as early as 1418; see Fifty Earliest Eng. Wills, ed. Furnivall, p. 36, note 7.

**GERM**. Vaniček refers it to *✓KAR*, to make, which seems better. This allies it to *L. creare*, &c.

\***GERMANDER**, a plant. (F., = Ital., = L., = Gk.) In Bacon, Essay 46 (Of Gardens). '*Germandre*, herbe, *germandré*;' Palsgrave, = F. *germandrée*, germander (Cotgrave). = Ital. *calamandrea*, germander (by the common change from *l* to *r*). A corrupt form of *L. chamadrys*, wall-germander, Pliny (White). = Gk. *χαμαίδρυς*, germander, lit. ground-tree, or low-growing tree. = Gk. *χαμαί*, on the ground; *δρυς*, tree. See Chameleon and Tree.

**GHASTLY**. The ref. to Grein (i. 374) is wrong; the word in Grein is *gastlic*, lit. 'guest-like,' hence, hospitable, &c. The word *ghastly* does not appear in A. S.; if it did, it would be *gástlic* (which occurs only in the sense of ghostly). It is from *gæstan*, to vex, Grein, i. 374, of which the orig. sense was prob. to terrify, as in M. E. *gasten*, to scare, which see in Stratmann. The rest of the article is, I think, correct, since A. S. *gæst*-represents a Teut. stem *gaist*-.

**GHOST**. Add: Swed. *gäst*, evil spirit, ghost; *gastar skola där springa*, 'satyrs shall dance there,' Isaiah xiii. 21 (Widegren). The form of the root is Teut. GIS = Aryan GHIS, but the sense of the root is unknown; it is uncertain whether we may connect it with Goth. *us-gais-jan*, to terrify, from a root of the same form (Fick, iii. 107), whence E. *ghastly*, *aghost*.

**GIAOUR**. Add: another view is that the word is of Semitic origin. Thus Zenker, in his Dictionnaire Turc-Arabe-Persan, gives Turk. *kāfir*, an infidel, adding 'vulgarly *jawr*.' It would thus appear

that *Giaour* is a Turkish corruption of the Arab. *kāfir*, whence the Turk. *kāfir* is plainly borrowed. Rich. Arab. Dict. has *kāfir*, denying God, an infidel, pagan, impious wretch. Cf. Arab. *kafr*, being impious, from the root *kafara*, to hide, conceal; Rich. Dict. pp. 1163, 1195. See N. and Q. 6 S. ii. 252.

**GIBBERISH.** Spelt *gibridge*, Dodsley's O. Plays, ed. Hazlitt, viii. 75; Cotgrave, s. v. *bagois*. We may explain *gibber* as a frequentative of *gibe*, q. v. It makes but little difference.

**GIBBET.** It seems reasonable to connect this word with Swed. dial. *gippa*, to jerk; for which see Jib (2).

**GIFT.** Add: cf. Dan. *gifts*, to give away in marriage, *giftes*, to be married, *tilgift*, something given in addition; Swed. *tilgift*, pardon, *hemgift*, a dower.

**GIN** (3). Perhaps (Du., = F., = L.) I think it probable that the word *genua* was not taken directly from F. *genuere*, but from Du. *jenever*, meaning both 'juniper' and 'gin'; see Sewel. This Du. *jenever* is, however, merely borrowed from F., so that it comes to much the same thing. Cf. *Theriacque des Alemans*, the juice of *ginsper berries* extracted according unto art; Cotgrave. See Palmer, Folk-Etymology.

**GINGER.** The earliest forms are A. S. *gingiber*, *gingifer*, borrowed directly from Latin; see Gloss. to A. S. Leechdoms, vol. iii.

**GIRAFFE.** Not (F., = Span., = Arab., = Egyptian), but (F., = Span., = Arab.) The Egyptian origin is suggested by Mahn, who derives it from Egyptian *soraphé*, which he explains by 'long neck.' Dr. Wright tells me there is no foundation for this supposition.

**GIRD** (1). Add: Swed. *gjorda*, to gird.

**GIRTH.** Add: Swed. *gjord*, a girth.

**\*GLADEN, GLADDEN**, a plant, *Iris pseudacorus*. (L.) Spelt *gladon* in Palsgrave; *gladons* in Prompt. Parv.; see Way's note, and Turner's Names of Herbes. A. S. *gladene*; Cockayne's Leechdoms, Gloss. to vol. ii. Englished from Lat. *gladiolus*, 'a sword-lily'; Lewis and Short. = Lat. *gladius*, a sword; see *Gladiator*.

**\*GLAMOUR.** See *Gramarye* below.

**GLEAN.** Cf. the A. S. gloss: 'manipulos, *gilman*;' Mone, Quellen, p. 379. See also Catholicon Anglicum, p. 158, note 4.

**\*GLEEK** (1), a scoff, a jest. (Scand.) It means a 'scoff' in Shak. 1 Hen. VI. iii. 2. 123; 'a glance of the eye' in Beaum. and Fletcher, Maid in the Mill, ii. 2. See examples in Nares. It is the same as Lowl. Sc. *glaiik*, a glance of the eye, a deception, a trick, cheat, toy; cf. *glaiik*, verb, to trifle with. I suppose it to be merely the same word as Lowl. Sc. *laik*, a stake at play, play of swords, North E. *lake*, a play, a game, with the prefix *ge-*, shortened to *g*. This prefix is rare in Scand., but occurs in O. Icel. *glíkr*, like, now *líkr*, where the use of *g-* for *ge-* is obvious. = Icel. *leikr*, a game, play, sport. = Icel. *leika*, strong verb, to play, sport, delude, put a trick upon, bewitch. = Swed. *leka*, to sport, play. = Dan. *lege*, to play. = A. S. *geldcan*, pt. t. *gélte*, to put a trick upon, delude, whence *gelic*, sb. play. The pt. t. *gélte*, deluded, occurs in Ælfred, tr. of Orosius, b. iii. ch. 7. § 4.

**\*GLEEK** (2), a game at cards. (F., = G.) So in Ben Jonson, Alchem. v. 2 (Subtle); it is said that Catharine of Arragon 'played at *gleeke*;' Warton, Hist. of Eng. Poetry, sect. liv; vol. iii. p. 258, note c, ed. 1840. See Nares. It should rather have been spelt *glík*, but was confused with the word above; see the pun in Greene's Tu Quoque (Nares). = O. F. *glic*, an old F. game at cards (mentioned in Rabelais, bk. i. c. 22), Roquefort; 'selon Villon et C-quillard, il signifie bonheur, hazard;' Nares. = G. *glück*, luck; see *LUCK*.

**GLINT.** Cf. 'an aungyl that *glent*,' i. e. shone; Cov. Myst. ed. Halliwell, p. 389.

**GLITTER.** Cf. A. S. *glitian*. 'Rutilare, *glitian*;' Mone, Quellen, p. 355.

**GLOW.** Though the A. S. *glōwan* is rare, we find examples of it. The pres. part. *glōwende* occurs in Ælfric's Homilies, i. 424, last line, and in A. S. Leechdoms, ii. 216, l. 1. It is not a weak verb, as is supposed; for I have found the pt. t. *gleōw* in Ælfric's Lives of Saints, vii. 240. See my edition, p. 184.

**GLOZE.** Not (F., = L.), but (F., = L., = Gk.).

**GNARL.** The A. S. verb is rather *gnýrian* than *gnýrran*; the pres. part. *gnýrende* occurs, to translate Lat. *stridentes*; A. S. Leechdoms, iii. 210, l. 12. But the word is not quite certain; Mr. Cockayne adds the note, 'I read *grinende*.'

**GOAL**, l. 10. It may be better to leave out the reference to prov. E. *wallop*, which appears to be, etymologically, much the same as *gallop*; see *Gallop*.

**GOOSEBERRY.** '*Vua crispa* is also called *Grossularia*, in english a *Grosier* bushe, a *Gooseberry* bush;' W. Turner, Names of Herbes, 1548, p. 88 (E. D. S.). Cf. 'Ramni, *grosiler*,' in Wright's Voc. i. 141; where *grosiler* is an O. F. form. '*Goseberry*, *groseille* *Goseberry-busshe*, *grosillier*;' Palsgrave.

**GOSPEL.** There is an earlier instance of the alteration of *god-spell* into *gōdspell* than the one given from the Ormulum. In a Vocabulary of the 11th century, we find: 'Euvangelium (*sic*), id est, bonum nuntium, *god-spel*,' the accent being unmarked; Wright's Voc. i. 75. Doubtless, this reasonable alteration is very old, but Grein's argument remains sound, viz. that we must account for the Icel. and O. H. G. forms.

**GRAIL** (3). Another view is that Spenser meant *grail* to represent F. *grêle*, O. F. *gresle*, hail. This would appear more clearly if we could find an example of O. F. *gresle* used to mean 'pebble,' which appears to be the lit. signification. For F. *grêle*, sb., O. F. *gresle*, is supposed to be a dimin. of F. *grès*, sand-stone (cf. F. *grésil*, sleet). = G. *gries*, cognate with E. *Grit*, q. v. This makes Spenser's *grail* to have the lit. sense of 'fine grit;' which is precisely the sense required. Der. *engrailed*, which see above.

**\*GRAMARYE**, magic. (F., = L., = Gk.) Used by Scott, Lay of the Last Minstrel, iii. 11, vi. 17; who took it from 'King Estmere' in Percy's Reliques, where it occurs in a passage the genuineness of which is very doubtful; see Percy Folio MS., ii. 604, l. 144, ii. 606, l. 274. The same word as M. E. *gramery*, *gramory*, skill in grammar, or (jestingly) skill in magic. 'Cowthe ye by youre *gramery* reche us a drynk, I should be more mery;' Towneley Myst. p. 90. 'I se thou can of *gramory* and som what of arte;' id. p. 311. = O. F. *gramaire*, grammar; see *Grammar*.

**\*GRAMARYE**, magic. (F., = L., = Gk.) I desire here to record my opinion, that the word *glamour*, magic, also used by Scott in the same poem (iii. 9), and taken by him from the expression 'They coost the *glamer* o'er her' in Johnny Faa (printed in Ritson's Sc. Poems, ii. 176), is nothing but another form of *gramery*, i. e. grammar. The note in Vigfusson's Dict. asserting the identity of *glamour* with Icel. *glámr*, the moon, I believe to be a mere delusion, due to a clutching at an 'etymology.' The Icel. *glámr* = A. S. *glám* = E. *gleam*; just as Icel. *sáð* = A. S. *sáð* = E. *seed*. The -r in *glám-r* is no true syllable, but merely a case-ending. I see that Littre (s. v. *grimoire*) agrees with me as to *glamour*.

**GRAPPLE.** Not (F.), but (F., = M. H. G.).

**\*GRAZE** (1). I strongly suspect that the use of *graze*, in the sense 'to touch slightly in passing,' actually arose from *graze*, the verb formed from the sb. *grass*. I think that *graze* may have taken the sense 'to touch the grass slightly' from the rebounding of shot when touching the surface of grassy ground, and slightly tearing it up. In Hen. V. iv. 3. 105, the 'bullet's *grazing*' seems to mean the bullet's rebound from the earth. Confusion with *grate* and *raze* may have dimmed its true origin.

**\*GREENGAGE**, a kind of plum. This stands for *green Gage*, where *Gage* is a personal name. It is the French plum called *la grosse Reine Claude*, and is written as *Green Gage* in P. Miller, Gardener's Dictionary, 7th ed. 1759, s. v. *Prunus*. There is also a *blue Gage* and a *purple Gage*. 'Plum; of the many sorts, the following are good: *Green* and *blue gage*, Fotheringham, &c.; C. Marshall, Introd. to Gardening, 1796, p. 350. In R. Hogg's Fruit Manual, 4th ed. 1875, it is said to have been introduced 'at the beginning of the last century, by Sir T. Gage, of Hengrave Hall, near Bury, who procured it from his brother, the Rev. John Gage, a Roman Catholic priest then resident in Paris.' The following account is more explicit, and gives the name as Sir William Gage. In Hortus Collinsonianus, p. 60, are some Memoranda by Mr. Collinson, written 1759-1765, where is the following entry. 'On Plums. *Mem.* I was on a visit to Sir William Gage, at Hengrave, near Bury: he was then near 70. He told me that he first brought over, from France, the *Grosse Reine Claude*, and introduced it into England; and in compliment to him the Plum was called the *Green Gage*; this was about the year 1725.' (J. A. H. Murray.) β. It must be added, that Mr. Hogg shews that there is reason for supposing that this plum was known in England at least a century earlier than the above date, but was then called the *Verdock*, from the Ital. *verdochia*, obviously derived from *verde* (L. *viridis*), green. But this does not affect the etymology of the present name.

**GRIDDLE.** The spelling *gredyron*, for *gridiron*, occurs in Bury Wills, ed. Tymms, p. 153 (A.D. 1559). Palsgrave has *gyrdiron*.

**GRIG.** The etymology is very doubtful. If it be derived from a Scand. strong verb, signifying 'to creep,' as I suppose, it must be distinguished from *cricket*, and the reference to *Cricket* (1) must be omitted, as will appear by reference to that article. The weakening of *k* to *g* occurs in some instances, as in *grant*, a derivative of *credere*; *grafnel*, due to M. H. G. *krappe*, *grate* (1) from Lat. *crata*, for *erates*, *golf* from *kolf*, *gondola* from *knōbu*, *goblin* from *gōbālois*, *gall* (2) from *callu*, *gabion* from *canus*.

**GRIMALKIN.** *Malkin* is certainly a dimin. of *Maud*, as explained in my note to Piers Plowman, C. ii. 181. '*Malyne*, or *Mawt*, proppr name, *Molt*, *Maude*, Matildis, Matilda;' Prompt. Parv. Thus the word is of O. H. G. origin; from O. H. G. *maki-hilt*, used as a



proper name. Here *maht* means 'might,' cognate with E. *might*; and *hilt* means 'battle,' cognate with A. S. *hild*, battle.

**GRISLY.** There is a difficulty about the A. S. forms; there are forms which point to a base GRUS, viz. *begrorene*, *gryre*, *gryrelc*, whilst others point to a base GRIS, viz. *agrisan*. My supposition that *agrisan* is put for *agrysan*, is hardly tenable; for we find the pt. t. *agros* in Rob. of Glouc. p. 549, l. 13, and *agras* in Layamon, l. 11976; see Stratmann, s. v. *agrisen*. Other languages support the theory that there must have been two forms of the base. 1. From the base GRUS we have G. *graus*, horror, *grausen*, to cause to shudder, M. H. G. *grús*, horror, &c.; also, from a shorter base GRU, we have G. *grauen*, M. H. G. *grüen*, impers. verb. to shudder, *graulich*, *gräulich*, hideous, Dan. *gru*, horror, terror; see **Gruesome**. 2. Again, from the base GRIS we may deduce O. Du. *grijselick*, horrible (Hexham), O. H. G. *grisenlich* (Graff, iv. 301); and cf. Swed. *gräslig*, Dan. *græselig*, hideous, horrible. Richthofen gives O. Fries. *grislik* in his Dictionary, but *gryslig* in his text. There has evidently been considerable confusion of the forms.

**GROGER.** Spelt *grosser*, Stat. of the Realm, i. 379, an. 1363; *grossour*, Lib. Custumarum, p. 304.

**\*GROMWELL.** a plant. (F., = L.) The letter *w* is a modern insertion; Cotgrave, s. v. *gremil*, gives *gromill*, *grommill*; Palsgrave has *gromell*; the Prompt. Parv. has *gromaly* or *gromely sede*; *grumel* occurs in the 14th century, in Reliquiæ Antiquæ, i. 52, l. 1; and the Cath. Angl. has both *grumelle* and *gromelle*. The *gromwell* or *Lithospermum* is remarkable for its hard, stony seeds; I therefore propose to derive M. E. *gromel* or *grumel* from O. F. *grumel*, mod. F. *grumeau*, a clot. Roquefort gives O. F. *grumel*, 'pelote, peloton'; dimin. of *grume*, used to mean all kinds of grain. Cotgrave also gives *grum* as a Languedoc word synonymous with F. *grain*, grain. = Lat. *grumulus*, a little hillock; dimin. of *grumus*, a hillock. It would seem that the Lat. *grumus* came to mean a mere clot of earth. Cf. Span. *grumillo*, a small clot, a curd; from *grumo*, a clot. ¶ It is usual to derive *gromwell* from F. *grémil* (also *grenil* in Cotgrave), which is the F. name for the plant. But such a vowel-change is quite inexplicable, and it is supposed that *grenil* is an older form than *grémil*, being perhaps a derivative from Lat. *granum*, a grain. The derivation of the E. word from *grume*, often used as synonymous with *grain*, seems to satisfy the conditions. We may note that *gromwell* is also called in E. *gray millet* or (in Cotgrave) *graymill*, which is merely the F. *grémil* ingeniously made partly significant, and was clearly suggested by the fact that *gromwell* was sometimes called *miliun solis* as well as *granum solis*; see Cath. Anglicum.

**GROWL.** 'I wolde . . . that ther sholde thenne suche wrake [vengeance] be taken therof, that hym myght growle that euer he sawe hym'; Caxton, tr. of Reynard, c. 30, ed. Arber, p. 78, l. 37.

**GRUNT.** The A. S. verb is, rather, *grunian*. We find '*sus grunnit*, swin grunab'; Ælfric's Grammar, ed. Zupitza, p. 129, l. 3.

**GUARANTEE.** Spelt *garauntie*, Langtoft's Chron. i. 218; *garauntie*, Stat. of the Realm, i. 37, an. 1275; *warrantie*, Year-books of Edw. I. ii. 331.

**GUAVA.** Spelt *guayva* in 1593; Eng. Garner, ed. Arber, v. 532; in an account of Drake's expedition to Panama, &c. It is also mentioned in 1689; id. vii. 367. Minshew's Span. Dict. (1623) has '*Guaitibos*, a kinde of fruit in the Indies.'

**\*GUILDER.** a Dutch coin. (Du., = G.) In Shak. Com. Errors, i. 1. 8; iv. 1. 4. A corrupt form of Du. *guilder*, a guilder, 'a piece of 20 stivers' (Sewel). Hexham has *Carolus guilder*, 'a Charles gilder'; *Philippus guilder*, 'a Philip's gilder'; the former evidently refers to Charles V., and the name of the coin is borrowed from German. = G. *gulden*, *gülden*, a florin; as the name implies, the coin was at first of gold, though afterwards made of silver. The M. H. G. name was *guldin*, or *guldin pfenninc*, the golden penny (Lat. *aurus denarius*). Formed, with vowel-change of *o* to *u*, and adj. suffix *-in*, from G. *gold*, gold, cognate with E. *Gold*. See Weigand. Cf. Goth. *gultheins*, golden, from *gulth*, gold.

**GULES.** Spelt *goules* in Anglo-F., in Langtoft's Chron. ii. 430. Cf. *gule*, throat, mouth, in Philip de Thaur, Bestiary, l. 875.

**GULF.** Rather (F., = Ital., = Gk.) 'This word, as Niebuhr teaches, passed into the Italian from the Greek towns in the South of Italy, where the Hellenic language was not extinguished till the third or even the eighth century after Christ'; Cockayne, Spoon and Sparrow, p. 65. Niebuhr says, 'Traces of Greek words still exist in the Neapolitan dialect. The Italian word *golf* (*sic*) is evidently formed from *κόλπος*: the bay of Naples is specially called the gulf; but the ancients also called it *κωπή*'; Lectures on Ethnography, tr. by L. Schmitz, ii. 140.

**GUTTER.** Cf. Anglo-F. *gutteres*, pl., in Lib. Albus, p. 288.

**GUM** (2). The word is of Egyptian origin; the Coptic form of the word is *komē* (whence Gk. *κόμμη*); see Peyron, Coptic Dict. p. 67.

**GURNARD.** Cf. *crooner*, a gurnard, so called because it *croons* or murmurs (Jamieson). See Palmer's Folk-Etymology.

**GUT.** The M. E. *gut* or *gutte*, gut, is not quite the same word as M. E. *gote*, a water-channel, which latter is cognate with G. *gosse*, a kennel, sewer. But they are closely related; we may derive the former from the base of *gut-on*, pt. pl. of *gētan*, to pour, and the latter from the base of *got-en*, pp. of the same.

**GYPSY.** The Gk. *Αἴγυρος* is not der. from the old Egyptian language, but is prob. of Semitic origin. The native name of Egypt was *Chem* (the *Ham* of the Bible). *Αἴγυρος* is probably a Gk. form of the Phœnician name I-KAFT, 'the isle or coast of Kaft.' Kaft is the native name of Phœnicia, and means 'a palm-tree'; cf. *Phœnicia* and *φολίς*, a palm. — A. L. M. 'A company of lowde persones within this realme, calling themselves *Gipcyans*'; Orig. Letters, ed. Ellis, ii. 101 (1537). 'Wandering vagabonds calling and naming themselves *Egiptians*'; Harman's Caveat, p. 23 (1567).

**GYRFALCON.** Spelt *gerfacoun* in Mandeville's Trav. p. 238.

**HABERDASHER.** The word occurs early in the 14th century. Some ill-made caps were found 'super diversos *haberdasshers* et capellarios'; Liber Memorandum, temp. Edw. II., pr. in Liber Albus, ed. Riley, iii. 433.

**HACK** (1). The pt. t. *tō-haccode*, from an infin. *tō-haccian*, occurs in S. Veronica, ed. Goodwin (Cambridge, 1851), p. 36, l. 22. (T. N. Toller.)

**\*HAGGIS**, a dish commonly made in a sheep's maw, of the minced lungs, heart, and liver of the same animal. (E.; with F. suffix.) M. E. *hagas*, *hageys*, *hakkys*, Prompt. Parv. Also spelt *haggas*, *hogges*, *hakeys*; see notes to Prompt. Parv., and to the Catholicon Anglicum, p. 169; also the account in Jamieson. It answers to the F. *hachis*, 'a hachee, a sliced gallimaufry, or minced meat'; Cot. And it appears to have been formed, in imitation of this F. sb., directly from the E. *hack*, to cut small, of which a common Lowland Sc. form is *hag*, appearing also in the E. frequentative *haggle*; see **Haggle** (1). And see **Hash**. Cf. also Du. *haksel*, minced meat, and Low G. *haks un plüks*, a kind of hash or mince. ¶ The Gael. *taigeis*, a haggis, is merely borrowed from English; see note on **Hogshead**, p. 811.

**HALE** (2), **HAUL**. Not (E.), but (F., = Scand.). The vowel shews that it must have been borrowed from F. *haler*, to hale or haul. This F. word was borrowed, in its turn, from Scandinavian; cf. Swed. *kala*, Dan. *hale*, also O. H. G. *halōn*, as already given. It makes no difference in the ultimate result, or in the root, the A. S. *holian* being cognate with the Scand. and G. words. The F. *haler* occurs in the 12th cent. as a nautical word (Littré).

**HALIBUT.** It is suggested that the M. E. *butte* is rather 'flounder' than 'plaice'; cf. G. *butte*, a flounder. The Tauchnitz Du. Dict. gives Du. *bot*, 'a flounder, plaice.' The fact is simply that fish-names, like plant-names, are in a state of great confusion.

**\*HALT** (2), as sb., a sudden stop; as a verb, to stop quickly at the word of command. (Ital., = G.) 'And in their march soon made a halt'; Sir W. Davenant, The Dream, st. 19. A military term. Dr. Murray says it first came in as an Ital. term, without initial *h*; and Richardson quotes the form *alt* from Milton, P. L. vi. 532, where mod. editions have *halt*. = Ital. *alto*; as in *fare alto*, to make a halt, to stop. = G. *halt*, halt! lit. hold! from *halten*, to hold, check, cognate with E. **Hold** (1), q. v. The word has passed, from G., into several languages.

**HAM.** Add: Icel. *hām*, the ham or haunch of a horse. + Swed. dial. *ham*, hind part of the knee. + Du. *ham*, the ham.

**HAMLET.** Anglo-F. *hamelet*, Year-books of Edw. I. i. 25, 185; also *hamel*, Stat. of the Realm, i. 327, an. 1352.

**HAMMER-CLOTH.** Orig. spelt with only one *m*. '*Hamerclothes*, with our armes and badges of our colours and all other things apperteinyng unto the said wagon'; Archæologia, xvi. 91 (Document of the time of Q. Mary). See N. and Q. 2 S. xi. 66. Mr. Palmer, in his Folk-Etymology, corrects 'coach' to 'couch' in my quotation from Sewel. But in the copy used by me (ed. 1754, p. 135) the word is 'coach'; and so it is in Hexham. Sewel explains *koets* both by 'coach' and by 'couch'; Hexham explains *koetse* both by 'coach' and by 'bed'; and gives the verb *koetsen*, 'to ride in a coach or wagon,' where the sense cannot be doubted. Sewel may be wrong, but my quotation is accurate, as may be verified by any who may please to look. I may note that *hammer* cannot possibly be from Icel. *ham-r*, where the *-r* is merely a case-sign, and nothing more.

**HANG.** There is a slight mistake here. It is a remarkable fact that, contrary to the usual rule, the A. S. *hangian*, though a weak verb, is *intransitive*; whilst *hōn*, the strong form, is *transitive*. It is due to some confusion; for such is not the case in the cognate tongues. The Icel. *hengja*, G. *hängen*, are weak, but transitive; whilst Icel. *hanga*, G. *hängen*, are strong, but intransitive. I have given the general Teutonic use correctly; the A. S. use is exceptional.

**HANKER.** In the Glossary to Hazlitt's O. Plays, we actually find 'hanker, to hang, ix. 379:' but the reference is wrong.

**HAREBELL.** Spelt *hare-belle* in the fifteenth century; Wright's Voc. i. 226, col. 2.

**HARICOT.** Wedgwood explains 'haricot beans' from their being 'sliced up in pieces when served at table, and [they] are therefore called in Du. *snijboonen*, from *snijden*, to cut.' He also cites O.F. *harigoter*, to cut to pieces; Génin, Récréations, i. 46. See Scheler.

**HARRIDAN.** Wedgwood objects to my definition, but it is fully borne out by the use of it in the passage in Pope to which I refer; and see Grose, as quoted by Halliwell. We actually find, in Neuman's Span.-Eng. Dict., *harridan* explained as (1) caballo viejo, (2) ramera vieja. Some imagine *haridelle*, *harridan* to be from Lat. forms *aridellus*\*, *aridanus*\* (from *aridus*, dry); but such forms are not to be found.

**HATCH.** The dat. *hæccæ* occurs in Thorpe's Diplomatarium Ævi Saxonici, p. 395, l. 11. (T. N. Toller.) Also in a Charter of Eadred, A.D. 955. Cf. Prompt Parv. p. 231, note 2.

**HAUGHTY.** The M.E. *hautein* became *hawtyn* (Book of St. Albans, fol. a. 5) and then *hawty* (Palsgrave).

\* **HAWSE, HAWSE-HOLE** (Scand.) 'Hawses, two large round holes in a ship, under the head or beak, through which the cables pass, when the ship lies at anchor;' Phillips, ed. 1706. Cf. 'I was forced to cut cable in the *hause*;' Eng. Garner, vii. 83 (ab. 1606) So called because made in the 'neck' or bow of the ship. = Icel. *húls*, *hals*, the neck; also (as a sea-term) part of the bow of a ship or boat. Cf. Du. *hals*, neck; *halsklamp*, a hawse-hole; Dan. and Swed. *hals*, neck, also a tack (as a sea-term). Also A.S. *heals*, G. *hals*, neck; cf. Lat. *collum*, neck. ¶ Distinct from *hawser*; see below.

**HAWSER, HALSER**, a small cable (F. = L.) [Under this heading, Wedgwood notes (I believe rightly) that I have mixed up two different things. *Hawser*, properly a 'tow-rope,' is of F. origin, whilst *hawse* is 'a round hole through which the anchor-cable runs,' and is of Scand. origin. The words have, accordingly, a purely accidental resemblance, which certainly caused me to fall into a trap. The right etymology of *hawse* is given just above. As for that of *hawser*, it follows here.] 'Hawser, a three-stroud [three-strand?] rope, or small cable, which serves for many uses at sea, to draw a ship over a bar, or to fasten the main and fore-shrouds;' Phillips, ed. 1706. Kersey, ed. 1715, merely gives 'Hawser, a three-stroud (sic) rope, or small cable' In Sherwood, Index to Cotgrave, *halser* means a tow-rope. In Grafton's Chron., Rich. III, an. 3, we read: 'He wayed up his ancors and *halsed* [hoisted] up his sayles.' In Blount's Glossographia, 1674, we find: '*Halsier* (*halsarius*) he that hales or draws a Ship or Barge along the River by a Rope or *halser*.' Formed, with suffix *-er*, from the F. verb *hauis-er*, *hauss-er*, 'to hoise, raise, elevate;' Cot. This verb also had once the sense 'to tow a boat,' as appears from the derivative *haulserie*, 'the drawing or haling of barges up a river by the force of men ashore;' Cot. It also meant to hoist, which explains the word *halsed* in the extract from Grafton above. *Hausser* is the same word as Ital. *alzare*, to raise, lift up, elevate, whence were formed O. Ital. *alzana*, 'a halse to draw a bote withall,' and *alzaniere*, 'a halsier or he that haleth a ship, a halse or *halsier* [hawser] in a ship;' Florio. = Low Lat. *altiare*, to elevate (Ducange). = Lat. *altus*, high; see **Altitude**, **Altar**.

**HEBREW.** Heb. 'ivri is a gentile name, and could not have been applied to Abraham simply as a 'crosser over.' The best explanation is that the word means 'one of a people dwelling in 'éver (in the Bible, Heber), i. e. the land 'beyond' the Euphrates; from the root 'dvar, to cross over. 'Hebrew' was the name by which the Israelites were called by Semitic non-Israelites; because they had come originally from the East of the Euphrates. — A. L. M.

**HEDGE.** The M. E. *hegge* properly answers to A. S. *hecg*, like *edge* = A. S. *ecg*; I find the gen. *hegge* (for *hege*) in a Charter of Offa, A.D. 785. The closely allied A. S. *hege* does not account for the form *hedge*, but only for the M. E. *hei* or *hai*, spelt *hay* in the Rom. of the Rose, l. 54; see *hay* in Halliwell. Cf. F. *haie*, of Teut. origin.

**HEIFER.** I should have been more exact here. The A. S. *heahfore* (sometimes *heafre*, and even *heahfru*, as in Wright's Voc. i. 287, col. 2) is feminine, like *heifer* in mod. E. It can only be connected with A. S. *feor* (better *fearr*) by referring each to the same root. In this view, the fem. *for-e* corresponds to Gk. *νόρ-ις*, a heifer, in being formed directly from *PAR*, to produce; and *heahfore* would mean 'fully-grown heifer' or 'cow.' β. But A. S. *fearr*, an ox, cognate with Icel. *farri*, and allied to G. *farre* (and the fem. *fårse*), certainly answers to an Aryan form *PAR-SI* (Fick, i. 664), from the same root. ¶ To imagine any connection between *heahfore* and A. S. *hefer*, a goat (as in Palmer's Folk-Etymology), is

due to ignorance; for *heah* (= Goth. *hauks*) represents a Teut. base HAUHA (Fick, iii. 76), whilst *hefer* represents a Teut. base HAFRA (id. iii. 64). Anything may be made out of anything by neglecting all phonetic laws. Whatever be the etymology of *heifer*, the first syllable, in A. S., is *heah*, high. Cf. 'fearr oððe *heafre*,' Levit. iii. 1, where *fearr* and *heahfore* represent the male and female of the same animal. The M. E. *hefere* is an altered form, made as though from *hek*, a heck, enclosure (unless *k* represents the aspirate), and *ferre*, put for *fore*.

**HEIRLOOM.** M. E. *heyr-lome*, A.D. 1424; in Early E. Wills, ed. Furnivall, p. 56, l. 32.

**HEMLOCK.** The A. S. forms are *hemlic*, *hymlice*; also *hymblice*, with excrement *b*; see A. S. Leechdoms, iii. 331. The M. E. forms are *hemlok*, and *humlok*, *humloke*, *homeloh*, as cited. The form *homeloh* seems to point to the omission of a second syllable; it seems to me probable that *hymlice* is for *hynlice*\* = *hune-lice*\* or *hüne-lice*\*, that is, 'stinking leek' or plant. *Hüne* occurs as another name for *hår-hüne*, hoar-hound; A. S. Leechdoms, ii. 42. We might then compare *hüne* with Gk. *κύν-ειον* (Lat. *conium*), hemlock, *κύν-λην*, an origanum (strong-scented plant), Lat. *ci-cu-ta*, hemlock, *cun-ire*, 'stercus facere,' in-quin-are, to pollute, Skt. *kun-apa*, carrion; all from *✓KUN* or *KWAN*, to stink, Skt. *knúy*, to stink. See Fick, i. 51; Vaniček, 163. See **Hoarhound**.

**HENBANE.** Spelt *hennebane* (i. e. hen-bane) in the 13th cent.; Wright's Voc. i. 141, col. 2; *hennebane* in the 15th cent., id. 265, col. 2.

**HENCHMAN.** M. E. *henchman*; see Prompt. Parv. p. 233, note 1; where are numerous examples. The pl. *henmen* occurs as early as 1415; Royal Wills, ed. Nichols, p. 220.

**HERIOT.** Anglo-F. *heriet*, Year-Books of Edw. I. i. 213. Corrupted from the A. S. by Norman scribes.

**HERRING.** If *herring* is so called with reference to the fish appearing in large shoals, cf. W. *ysgadan*, herrings, from *ead*, a host or army. (D. Silvan Evans.)

**HEYDAY** (2). Smollett actually writes: 'in the *high-day* of youth and exultation;' Humphrey Clinker, 1771, ii. 50 (Davies).

**HIERARCHY.** Spelt *yerarchy*, Skelton, Dethé of the Erie of Northumberland, 211.

**HIGGLE.** Perhaps (O. Low G.) rather than (E.). Wedgwood suggests that the likeness to *haggle* is deceptive, and that the verb to *higgle* is merely made out of the sb. *higgler*. This is very probable; and we may then look upon *higgler* (as he suggests) as being a form of one of the numerous words noted under **HUCKSTER**. In particular, the Du. *heukelaar*, a huckster, retailer (Sewel) comes sufficiently near, and we may easily have borrowed the word (not in early use) from the Low Countries. Wedgwood also cites Bavarian *hugler*, a petty dealer, der. from *hugke*, a pack on the back; cf. Bavar. *huckeln*, to put on the back, *hocken*, *hucken*, to be hunched up; Schmeller, 1050, 1072. This is to the point, as being an allied form.

**HINT.** Perhaps (Scand.), not (E.). Wedgwood's suggestion, of a connection with Icel. *ymta*, to mutter, *ymtr*, a muttering (from *ymr*, a humming sound), Dan. *ymte*, to whisper about a thing, is well worthy of consideration. He cites the Dan. sentence: 'og intet ord, som *ymtede* hans Forsæt,' i. e. and not a word, that gave a hint of his purpose. My own impression (at present) is that *hint* really represents these Scand. words, the *h* being added by confusion with M. E. *hinten*, to catch, already cited. The change of *mt* to *nt* was, of course, inevitable, as in *aunt*, *ant*, *Hants*. And I remain of opinion that these Scand. words are likewise of use in explaining the difficult word *inkling*, in spite of some derisive remarks that have been made upon my account of the word at p. 294. I see no difficulty in regarding *inkle* as being put for *int-le*\*, the regular frequentative form of the verb to *int*\*, here supposed to be the original form of *hint*. As to sense, the connection is of the closest. As to form, Cotgrave, s. v. *andouilliers*, writes *ankler* for *antler*; and the *h* is unoriginal in *haughty*, *haunch*, *hautboy*, *hawser*, *hermit*, *howl*, and *yellow-hammer*. Cf. M. Müller, Lect. ii. 184 (8th ed.).

**HIP** (2). A. S. *heope* is the full form; Wright's Voc. i. 30, col. 2.

**HIPPISH, HIP** (1). The following curious quotation shews that the verb to *hip* was really formed from the sb. *hypochondria*, and arose at Cambridge as a piece of University slang. 'It is observable that among the University Men [at Cambridge], that almost half of them are *Hypt*, as they call it, that is, disordered in their brains, sometimes mopish, sometimes wild, the two different effects of their laziness and debauchery;' note by Dr. J. Edwards (died 1716), in a fragment printed in Report of Camb. Antiquarian Soc., 1878, p. 130.

**HISTORY.** We even find A. S. *istoria* (Grein).

**HIVE.** The A. S. was prob. *hýfe* (with long *y*); we find also 'Alvearia, *hyfa*; alvearii, *hyfe*;' Mone, Quellen, pp. 333, 334. It is, moreover, a very old word, occurring as *hyfi* (= *hýfi*) in the Corpus glossary of the 8th century. Sweet gives \**kūpiu* as the presumable

prehistoric Aryan form whence it would regularly be descended. This makes it co-radicate with Cup and Coif; and the orig. sense would be 'vessel' or 'cup.' In any case, it is to be noted that the A. S. vowel was *y*, from Aryan *ū*, the base being KUP-; see root no. 78, p. 732. The suggestion at p. 267 as to a connection with *✓KI* and A. S. *kiwisc* is entirely wrong. Delete all the article except the references.

**HOARDING.** Not (Du.), but (F., = Du.). The Anglo-F. pl. *hurdys*, hoardings, occurs in the Lib. Albus, p. 477.

**HOBBY** (1). Cf *hoby*, a small horse, occurring A.D. 1420; Fifty Earliest Eng. Wills, ed. Furnivall, p. 53; *hoby*, ab. 1400, Reliq. Antiq. ii. 23.

**HOD.** Not (F., = G.), but (E.). I at once accept Wedgwood's correction. *Hod* is no corruption of F. *hotte* (as said in Webster and Worcester), which describes a different kind of receptacle, but is simply the prov. E. *hod*, a receptacle or 'hold,' borrowed from Northern and E. Anglian dialects. *Hod*, as used by Tusser, is E. Anglian, and is given by Forby and Moor. Miss Baker mentions *coal-hod* and *cinder-hod*, as known in Lincolnshire and Yorkshire, while Shropshire has *houd* or *hout*. Ray, in 1691, already notes *hod*, to hold, as occurring in 'various dialects' in the North. The clearest examples are in the Whitby Glossary; a *powder-hod*, a flask for powder; 'has he a good *hod*,' i.e. holding-power, capacity, ability; a *candle-hod*, a candle-stick, &c. See also the Holderness Glossary. Thus *hod* is simply *hold* or 'receptacle,' a pure E. word. See **Hold**. ¶ There is no example of *hot*, a basket, in English, as far as I know.

**HOG.** The Celtic origin of this word is, after all, very doubtful, though it is the one most usually given. I think it is better to adopt the suggestion of E. Müller, who connects it with the verb to *hack*. It seems to me to be derived from the Lowland Scotch *hag*, to cut (a weakened form of *hack*), whence also *haggle* and *haggis*. This is well borne out by M. E. *hogge*, 'maialis, est enim porcus carens testiculis,' Catholicon Anglicum, p. 187. Mr. Herrtage cites from Baret: 'a barrowe hog, a gilt or gelded hog, *maialis*,' also *hog-pigs*, barrow-pigs, Whitby Glossary. Hence we may explain *hog*, a young sheep, *hog-colt*, a yearling colt, and the other similar prov. E. forms in Halliwell, such as *hogat*, a two-year old sheep, *hoggaster*, a boar in its third year, *hogget*, a sheep or colt after it has passed its first year, *hoggerel*, which Palsgrave explains by 'a yong shepe,' *hoglin*, a boar. So also prov. G. *hacksh*, a boar (Flügel); from *hacken*, to cut. The suggested W. origin is plainly inadequate. It is remarkable that we find prov. E. *hog*, verb, to cut the hair short; see Miss Baker's Northants. Gloss., Halliwell, and Holloway's Dict. of Provincialisms. This verb is by Holloway derived from the sb. *hog*, but it may well be that the etymology runs the other way. Indeed, Mr. Cockayne explains *hog* as a cut boar, a *hog-sheep* as one whose wool is clipped the first year, and a *hog-mane* as one cut near the neck; Spoon and Sparrow, p. 79.

**HOGSHEAD.** 'The *hoggis hed* [has] lxiiij. galons;' Arnold's Chron., ed. 1811, p. 190. Hexham's Du. Dict. (1658) has 'oxhooff, a hog's-head.' Spelt *hoggeshead* in Palsgrave (1530). The earliest quotation I have yet met with is: 'pypps and *hoggy's heds* of wyne;' Gregory's Chron. of London, 1460, p. 207 (Camden Soc.). In the Chron. of Calais (Camd. Soc.), p. 50 (A.D. 1500) we find: 'ii. *hos-heds* of ypocras.' Here *hos* (says Mr. F. Hall) appears to be simply the Du. *os*, an ox, with the *h* gratuitously prefixed. The Gael. *tocsaid* is merely borrowed from E. *hogshead*; cf. Gael. *taigeis* = E. *haggis*. See C. H. H. Wright, Irish Gram., 1855, p. 6, rule 1.

**HOIST.** Palsgrave has the forms *hyce* and *hyse*, which completely settle the etymology.

**HOLE.** I think section γ may be omitted; and I doubt whether Curtius can be right. The A. S. *hol* follows so easily from A. S. *hol-en*, pp. of *helan*, to hide, that it seems best to keep to the solution in section β.

**HOLLAND.** I am told that Dutch etymologists explain the word as *holt-land*, i.e. woodland; see **Holt**. The word occurs in 1502. 'A pece [of] *holland* or any other lynnyn cloth conteyneth lx ellis;' Arnold's Chron. ed. 1811, p. 206. Still earlier we find: 'A shert of feyn *Holond*;' Cov. Myst. p. 241.

**HOLLYHOCKS.** Spelt *holyhocks*, Ben Jonson, Pan's Anniversary, l. 29.

**HONEYSUCKLE.** Cf. 'Ligustrum, *humisuce*;' Wright's Voc. i. 68, col. 1, l. 3; 'Ligustrum, *humisucules*, id. 140, col. 2. Spelt *honisoukil*, Wyclif, Works, ed. Arnold, ii. 5, l. 6.

**HOOP** (1). The A. S. *hōp-pāda*, a kind of cope, in Wright's Voc. i. 59, possibly contains an example of *hōp* = hoop.

**HOP** (2). We find: 'volubilis major, *hoppe*;' where *hoppe* is an Old Westphalian (Old Saxon) form; Mone, Quellen, p. 292. The word appears as early as in Arnold's Chronicle (ab. 1502), in the pl. form *hoppis* or *hoppys*, ed. 1811, pp. 236, 246; and hops are frequently mentioned in the Northumberland Household Book, 1512. See Catholicon Anglicum, p. 28, note 8. The exx. in Arnold occur in what seems to be a list of imports, doubtless from Holland. Palsgrave has: 'hoppes for beer, *houblon*.' Perhaps the A. S. gloss '*hopu*, lygustra' refers to hops; A. S. Leechdoms, iii. 332.

**HOPE** (1). A. S. *hōpa*, hope, occurs in the simple form in Ælfric's Hom i. 350, l. 24; i. 568, l. 8.

**HOPE** (2). An earlier example of *forlorn hope* occurs in An Eng. Garner, vii. 128, where Sir F. Vere is describing the battle of Nieuwport (S.W. of Ostend) in the year 1600. This directly connects the phrase with the Dutch language.

**HORDE.** Zenker, in his Turk. Dict., gives *urdu*, *ordī*, *ordā*, *urdū*, a camp, p. 117. The word is of Tatar origin; M. Pavet de Courteille, in his Dict. Turk-Oriental, gives *urdu*, 'campement royal, camp;' p. 54. Thence it found its way into Turkish and Persian.

**HORNET.** As to the derivation of A. S. *kyrnette* from *horn*, there can be no question, *y* being the vowel regularly substituted for *o* in such derivatives. But the reason assigned (as suggested by Skinner and others) that it is so named from its antennæ, is not the right one. It is so named from the loud sound which it makes, as if blowing a horn. (Cf. 'the beetle winds His small but sullen *horn*;' Collins, Ode to Evening, st. 3.) This is shewn by Weigand, in discussing the cognate G. *hornis*, a hornet; and he points out that the Low G. name for *hornet* was 'horn-bearer.' See Kleinere altniederdeutsche Denkmäler, ed. Heyne, p. 89, l. 13, where we find the Low-G. gloss: 'crabrones, *horno-beron*.'

**HOUSEL.** Fick connects Goth. *hunsī* with Lith. *szwentas*, Ch. Slav. *svetū*, holy (cf. Russ. *sviatoi*, holy), and Zend *spēta*, holy. For the correspondence of the initial letters, cf. A. S. *hūit* with Russ. *svietite*, to shine; see **White**. If this be right, the orig. sense of Goth. *hunsī* was 'a holy rite.'

**HOUSINGS.** The term *hous*, is of rather early occurrence. It occurs in the Catholicon Anglicum, spelt *house* (A.D. 1483). Mr. Herrtage refers to the Household and Wardrobe Expenses of Edw. II., ed. Furnivall, p. 43; but the MS. referred to is only a very late translation from the French, made in 1601.

**HOVER.** I understand that Prof. Rhys takes the W. *hōfo* to be borrowed from E. Thus the derivation given is quite correct.

**HOW** (1). March makes A. S. *hū* and A. S. *hūy* precisely the same word. See **Why**.

**HOWITZER.** Jungmann's Bohemian Dict. (1835), vol. i. p. 662, has—'haufnice, *haufenice*, lithobolus, ballista minor, quæ saxa seu lapides torquebat . . . eine *Haubitze*, ein Granatengeschütz.' The M. H. G. form (15th cent.) was *hauffnitz* (Weigand).

**HOWL.** Add: Du. *huilen*. + Icel. *ýla*. + Dan. *hyle*. + Swed. *yla*, to howl.

**HUDDLE.** It may be as well to point out that there is no contradiction in the passage from Rob. Manning, in l. 8. It means that the Scots, as an army, were scattered or dispersed, and thus broken up into small knots of men who were huddled together in huts for refuge. Cf. Shropsh. *hod*, to cover potatoes with straw and soil, to protect them from frost; *hod*, a store-heap of such potatoes; *hud*, to collect, gather together. The ideas of hiding, covering, and heaping together seem to me to be all connected with *hudd-le*.

**HUGE.** Cf. Anglo-F. *ahogement*, hugely, Gaimar's Chron. 5669.

**HUGUENOT.** There is an earlier use of the name than that cited by Littré. In Will. of Palerne, l. 362, occurs the name *Hugonet*, where the F. original (earlier than A.D. 1350) has *Hugenet*. The variation in the suffix is unimportant; all the forms (*Huguenot*, *Hugonet*, *Hugenet*) being diminutives of F. *Hugues*.

**HULK.** We find A. S. *hulc* as a gloss to *liburna*, Wright's Voc. i. 56; and Low Lat. *hulcus* in Ancient Laws, ed. Thorpe, i. 300, l. 5.

**HULL** (2), the body of a ship. Not (E.), but (Du.) It occurs also in Dryden, Annus Mirabilis, st. 60. But there is an example in M. E., where it is spelt *holl*. 'The gudes that thai robbed In *holl* gan thai it hide,' L. Minot, in Polit. Poems, ed. Wright, p. 88. This renders it almost certain that the word is not E. at all, but borrowed from Du. *hol*; Sewel has: '*het hol van een schip*, the ships hold or hull.' See also **Hold** (2), which is the same word. It hence appears that the Du. *hol*, not being understood, was assimilated, sometimes to *hold* (as if it contained the cargo), and sometimes to *hull* (as if it were the shell of the ship). It is really the same word as E. *hole*. In the Prompt. Parv., we find both '*hoole* of pesyn,' i.e. hull or shell of peas, and '*hoole*, or *holla* of a schyppe;' but we also find '*hoole* or *pyt*;' shewing that *hull* (1), *hull* (2), and *hole* were all pronounced alike in Norfolk, in 1440.

**HURDYGURDY.** Compare '*harryng* and *garryng*,' i.e. snarling



and growling, used by Trevisa; see Spec. of English, ed. Morris and Skeat, p. 241. The play of Midas (1764) is by O'Hara, not by Foote. The line occurs in Act 1.

**HURLYBURLY.** It first occurs (probably) in Bale, Kynge Johan, ed. Collier, p. 63, l. 21.

**HUSSAR.** The Hungarian word *húsz*, twenty, will be found in Dankovsky, Magyar Lexicon, ed. 1833; see pp. 462, 469. He also gives Hung. *kuszár*, meaning (1) a keeper of geese, and (2) a hussar horseman. It is worth noting that these appear to be quite distinct words; *kuszár*, a hussar, is from *húsz*, twenty, as already given; but in the sense of keeper of geese, the word is not Hungarian, but Slavonic, i. e. from Bohemian *hus*, a goose; cf. Russ. *guse*, a goose. See Jungmann's Bohemian Dict.

**HUSSIF.** Correctly spelt *hussy* in Richardson's Pamela (1741), ed. 1811, i. 162: 'I . . . dropt purposely my *hussy*.' (Davies.) The M. E. term was *nedyll-house*, or *nedyll-hous*; Catholicon Anglicum, p. 250.

**HYPOTENUSE.** To be marked as (F., — L., — Gk.).

**IBIS.** The pl. *ibes* is in Mandeville's Travels, p. 45. The Coptic form of the word is *hippen*, occurring as a bird-name in Levit. xi. 17, Deut. xiv. 16, where the Vulgate has *ibis*, and the LXX version has *ibis*; see Peyron, Coptic Dict. p. 358, and Smith, Dict. Bible, s. v. Owl.

**IGUANA.** Called a *guano* in 1588; see Arber's English Garner, ii. 123, last line.

**\*IMBROGLIO.** (Ital.) Modern; in Webster. = Ital. *imbroglio*, perplexity, trouble, intrigue. = Ital. *imbrogliare*, to entangle, perplex, confuse. = Ital. *im-* (for *in*), *in*; *broglia*, a broil, confusion; see Broll (2), remarked upon at p. 788 above.

**IMP.** The A. S. nom. pl. *imþan*, shoots, scions, occurs in Ælfred, tr. of Past. Care, p. 381, l. 17.

**IMPARK.** Anglo-F. *enpark*, Stat. of the Realm, i. 197; cf. *enparkes*, pp. pl., impounded, Year-books of Edw. I, ii. 427.

**IMPLEAD.** Formerly *empled*; so spelt in the oath administered to Caxton upon taking up his freedom; Life of Caxton, by W. Blades, 1882, p. 146. = F. *emplaid*, 'to sue, to implead'; Cot. And see Burguy, s. v. *plait*.

**IMPOSTHUME.** We also find *aposteme*; see Davies, Supp. Glossary. This is directly from the Lat. form.

**IMPOVERISH.** Perhaps not a corrupt form; cf. Anglo-F. *empoverist*, pt. t. sing., Langtoft's Chron. i. 286; *empoweris*, pp., Polit. Songs, ed. Wright, p. 311. The E. pp. *impoverychyd* occurs in Orig. Letters, ed. Ellis, i. 155 (1519).

**IMPRINT.** M. E. *emprenten*, Chaucer, tr. of Boethius, ed. Morris, p. 166, last line. = O. F. *empreint*, pp. of *empreindre*, 'to print, stamp'; Cot. = Lat. *imprimere*, to impress; see *impress* (p. 285). This throws some light upon both *imprint* and *print*; the former is *em-print* with change of *em-* to *im-*, to make it look more like Latin. The latter is *emprint*, with loss of the former syllable.

**INCREASE.** Found in Anglo-French; the infin. is *encrestre*, Stat. of the Realm, i. 284; the 2 p. pl. fut. is *encresterez*, Lib. Albus, p. 310.

**INDENT.** 'Certain *indenturez* trypartyte *indentyd*;' Bury Wills, ed. Tymms, p. 57 (A.D. 1480).

**INDENTURE.** The Anglo-F. form is *endenture*, Stat. of the Realm, i. 131; an. 1299.

**INFAMY.** Cf. M. E. *infamous*, apparently in the sense of dark, non-illustrious; Wyclif, Works, i. 271, l. 16.

**INFLUENZA.** Foote speaks of 'the *new influenza*;' Lane Lover, Act i. (about 1770). It occurs also in the European Magazine, June, 1782; see N. and Q. 3 S. vii. 459.

**INGLE.** The Gael. *aingal* can hardly be a true Celtic word. It is prob. merely borrowed from Lat. *igniculus*, a spark, double dimin. of *ignis*, fire. — A. L. M.

**INK.** Cf. Low Lat. *incaustum*, glossed by E. *enke*; Wright's Voc. i. 116, last line.

**INKLE.** 'Threde [thread] and *Inkyll*;' Arnold's Chron. p. 237 (about 1502).

**INSTEP.** 'Insteppe of the fote, *col du pie, le dessus du pie*;' Palsgrave (1530). 'Hyghe in the *instep*;' A. Borde, Introd. of Knowledge, ed. Furnivall, p. 189, l. 26 (about 1542).

**INTOXICATE.** The root is TAKSHI, extension of TAK. See Technical.

**\*INVECKED, INVECTED,** in heraldry, the reverse of *engrailed*, said of an edge indented with successive cusps. (L.) Formerly used with a slightly different meaning; see the diagram in the Boke of St. Albans, pt. ii. foll. d 4 (1486). Lit. 'carried in.' = Lat. *insectus*, borne or carried inwards, pp. of *invehere*. See *Invehigh*, p. 300, and see below.

**INVEIGH.** The derivation from Lat. *invehere* is made certain

by the fact that we also find the form *inveet*, from the pp. *inuectus*. 'Fool that I am, thus to *inveet* against her;' Beaum. and Fletcher, Faithful Friends, iii. 3; and in the Prol. to The Hog hath Lost his Pearl, in Dodsley, Old Plays, ed. Hazlitt, xi. 427, we find: 'Grunting at state-affairs, or *inveeting* Much at our city vices.' In the same book, viii. 75, we find the expression 'thy *inveective* tale,' where *inveective* is correctly used as an adjective. Cotgrave has *invectiver*, 'to inveigh.'

**INVEIGLE.** Puttenham, in his Arte of Poesie, lib. iii. cap. 4 (ed. Arber, p. 159), includes *inveigle* in his list of 'vsurped Latine and French words.' This was in 1589. In Sharington's confession, A.D. 1547, quoted in Froude's Hist. v. 132, we find 'The marquis of Dorset was . . . so seduced and *aveugled* by the Lord Admiral that,' &c. (Wedgwood). I find also: 'The emperor and his ambassador, whom they *aveugled* so with fayre words and sayings;' Calendar of State Papers, ix. 247 (1543). I incline to the derivation from F. *aveugle*; but more evidence is needed.

**IPECACUANHA.** The Brazilian name is said to be *i-pe-caa-guen*, or 'smaller road-side sick-making plant;' Athenæum, Jan. 18, 1879, p. 88.

**IRON-MOULD;** see **MOULD** (3), p. 818.

**IRRECONCILABLE.** To be marked as (F., — L.).

**JACKAL.** The Pers. *shaghāl* is allied to Skt. *ṣṛigāla*, which is prob. from an imitative root, and means 'howler;' cf. √KARK, no. 59, p. 732. But the Heb. *shū'al* is quite a different word, being from *shū'al*, to dig, hollow out (Delitzsch).

**JADE** (1), a sorry nag, an old woman. (Scand.) In Chaucer, as cited, the MSS. have *lade*. Here the *l* rather represents *y* than *j*, as the word is certainly the same as the Lowl. Scotch *yad*, *yade*, *yaid*, *yaud*, a jade. Jamieson gives *yad* as the form in Ramsay's Scot. Prov. p. 42; *yaid* in Dunbar's Poems, *yade* in Ritson's S. Songs, i. 197; and *yaud* as a common mod. form. *Yaud* seems the best form, as an *l* has been lost, and it stands for *yald*. = Icel. *jalda*, a mare. Cf. Prov. Swed. *jäldä*, a mare (Rietz). Origin obscure; perhaps related to *Geld*. Cf. also Icel. *jälkr*, a gelding, Norweg. *gielk*, the same; Prov. Swed. *jälk*, a stallion; Norweg. *gielka*, *jalka*, to geld.

**JADE** (2). Max Müller's letter says: 'The jade brought from America was called by the Spaniards *pie-dra de yjada* [or *iyada*], because for a long time it was believed to cure pain in the side. For similar reasons it was afterwards called *lapis nephritis*, *nephrite*, &c. This *yjada* became *jada* by loss of initial *i*, and lastly *jade*, the present Span. form.' Phillips (1706) has: '*Nephriticus lapis*, a sort of green stone brought from the Indies and Spain, which is used in Nephritic Pains.' *Nephritic* is from Gk. *nephros*, disease in the kidneys; from *nephros*, kidney.

**\*JAPE.** to jest, mock, befool. (F., — Scand.) Obsolete. In Chaucer, C. T. 1731, 13623; P. Plowm. B. i. 67. Apparently confused with F. *japper*, to bark as a dog, but answering rather to F. *gaber*, 'to mock, flout, gull, cheat,' Cot.: which has just the same sense as *jape*. Roquesfort has *gap* = *gab*, mockery. = Icel. *gabba*, to mock; *gabb*, mockery. See *Gabble*, *Jabber*; and cf. *Gibe*.

**JAUNT.** Wedgwood contests the etymology given, being unable to trace the connection between 'jolting,' which he takes to be the sense of *jaunce*, and 'playing tricks,' as seen in the Swed. *ganta*. He rightly adduces the Norfolk *jounce*, 'to bounce, thump, and jolt, as rough-riders are wont to do.' The fact is, that my treatment of the word is rather inadequate than wrong. There are clear traces of two parallel Teutonic bases GANT and GAMP, both with the sense of 'to act as a buffoon.' It was the business of a buffoon both to jest in words, and to use violent, ungainly motions, bobs, and jerks (which must have been tiring exercise) for the amusement of the spectators. Of these bases, GAMP (which I take to be a better form than GAMB, as in Fick) is mentioned under **JUMP** (1); but much is omitted. Not only is it related to the words there mentioned, but it is the source of Bavar. *gumpen*, *gumpeln*, meaning not only to jump about (as already said), but, actively, to toss about, to pump water, the underlying idea being that of violent motion; Schmeller, i. 914; *gumpend*, *gumpig*, active, waggish; *gumpelknecht*, a fool; *gumpelman*, a buffoon, id. 915. But the great variety of senses is much more remarkably exemplified in Lowl. Sc. *jaumph*, commoner as *jampk*, 'to make game of, sneer, mock, shuffle, jilt, trifle, spend time idly, walk slowly or idly (Banfish.); also to tire, fatigue, chafe, destroy by jogging or friction, to drive to difficulties, to travel with difficulty, as one trudging through mire;' Jamieson. Also *jamphe*, *jampfe*, 'to shuffle in walking,' id. Cf. also G. *gimpel*, a fool, blockhead; Swed. dial. *gamp*, a fool, droll (Rietz). When we remember the tricks of the old buffoons, we can understand why Swed. *gump* means the posteriors, whilst the Swed. dial. *gimpa* or *gumpo*, means to wriggle with the *gump*; cf. Dan. *gumpe*, to jolt,

*gimpe*, to see-saw. Here is ample evidence as to how 'playing tricks' is consistent with violent action.  $\beta$ . But a parallel form GANT also appears in Swed. dial. *ganta*, *gantas*, already cited; Dan. *gante*, a fool; Lowl. Sc. *jaunt*, *jaunder*, already cited; and we can hardly disconnect these from the base GANK, as seen in Lowl. Sc. *jink*, 'to dodge, cheat, trick, to make a quick turn, move nimbly, move quickly (as a fiddle bow), to dance, spend time idly,' Jamieson; where we again remark the wide range of senses. So also Lowl. Sc. *jinker*, a sprightly girl, a wag, a horse that turns quickly; *jank*, to trifle (synonymous with *jampk*), *jankit*, fatigued, jaded; and perhaps even *jouk*, to shift the body aside quickly, to shift. It is clearly to the Scand. dialects that we should turn for the word, and esp. for the Scotch forms. Note that Palsgrave has the form *gaunce* (apparently with a hard *g*), in the sense to ride a horse hard. Cf. also North of E. *jant*, merry (Halliwell); and *high-jinks*, a fling, frolic.

**JAUNTY.** The spelling *jaunty* is due to the verb *jaunt*, with which it was easily linked, but it seems better to suppose that the true origin of *jaunty* was French, and it may be marked as (F., -L.). In this case, it is not really related to *jaunt* at all, but was merely confused with it. It was formerly spelt *janty*, the earliest example being that given in Todd's Johnson, which perhaps points to a supposed French origin. 'Not every one that brings from beyond seas a new gin, or janty device, is therefore a philosopher;' Hobbes Considered (1662). So also: 'A good janty way of begging;' and 'this is your janty nephew,' in The Parson's Wedding (1663), in Hazlitt's Old Plays, xiv. 401, 506. 'This janties Sleightness to the French we owe;' T. Shadwell, Timon, p. 71 (1688). In the Spectator, no. 503, 'a janty part of the town' means 'a genteel part.' Mr. Davies notes that it is often spelt *janté* or *jantée*, as if it were a F. word, and 'still wore its foreign dress.' Thus Farquhar has: 'Turn your head about with a janté air;' The Inconstant, Act 1.  $\beta$ . The explanation that it 'wore its foreign dress' is really no explanation, since there is no such word in French, and it is not easy to say how it came about. The F. *jante* means a felly of a wheel, which has clearly nothing to do with the matter, but Cotgrave notes that this *jante* was also spelt *genté*, shewing confusion between initial *gen-* and *jan-*. The suffix *-é* is mere pseudo-French, and the word is not a pp. from a verb *genter* (there being no such verb).  $\gamma$ . The original is the F. *gent*, masc., *gentie*, fem., 'neat, spruce, fine, comely, well arranged, quaintly dressed, also gentle, pliant, soft, easy;' Cot. This word was actually borrowed by us, and appears as *gent*, spruce, gay, in Phillips (1706), Kersey, Bailey, &c., as well as in Spenser, F. Q. i. 9, 27. Or else we may suppose that *janty* is short for *jantyl*, an occasional F. spelling of *gentel*.  $\delta$ . These two explanations are practically identical, since Littré shows that F. *gent* is merely an adaptation of F. *gentil*, rather than an independent formation from L. *genitus*. We are thus led to consider *janty* as being a mere doublet of *gentle* or *genteel*, which are in fact identical. Cf. 'So jimplly lác'd her genty waist;' Burns, Bonnie Ann.

**JAW.** I now believe that the words *jowl* and *chaps*, though allied to each other, are entirely unconnected with *jaw*; and that Dan. *hjáve*, a jaw (allied to A. S. *ceaff*) has nothing to do with O. Du. *kauwe*, the resemblance, such as it is, being purely accidental. I should refer *chaps*, *chops*, *gape*, *jowl*, *jole* (together with Dan. *hjáve*), to  $\surd$  GABH, no. 90, p. 733; but *chaw* or *jaw* and *chew* are from the Teut. base KAU, to chew (Fick, iii. 38), which is perhaps allied to  $\surd$  GU, to low, no. 103, p. 733. My mistake was due to confusing Dan. *hjáve* (base *kaf-*, the *v* being for *f*) with O. Du. *kauwen* (base *kaui-*, *ku-*). The connection between *jaw* and *chew* is obvious in the O. H. G. forms. Cf. O. H. G. *chiwā*, *chiewā*, *chewā*. M. H. G. *kiuwe*, *chiwe*, *houwe*, jaw, with O. H. G. *chiwan*, *chiuwan*, M. H. G. *kiuwen*, *G. kauen*, to chew. See Wackernagel, s. v. *kiuwe*. Palsgrave has *chawe-bone*, sb., and *chawe*, vb.

**JEHOVAH.** This form is due to the divine name being pointed, in the Heb. scriptures, with the vowels of another word. The original pronunciation was *yakveh*, the etymology of which is entirely unknown.—A. L. M.

**JELLY.** Spelt *gely*, Arnold's Chron. (1502), ed. 1811, p. 230.

**JENNETING.** In Hogg's Fruit Manual, 4th ed. p. 77, it is proposed to connect this with F. *jean*, John. He cites from J. B. Porta the following: 'Est genus alterum [pomorum] quod quia circa festum Divi Joannis maturiscit (sic), vulgus *Melo de San Giovanni* dicitur.' And again, from Tragus, Hortorum, p. 522: 'Quæ apud nos prima maturantur, Sancti Johans Oppfell (sic), *Latine*, *Præcocia mala* dicuntur.' Cotgrave has: '*Pomme de S. Jean*, or *Hastivel*, a soon-ripe apple called the St. John's apple.' This leaves little doubt as to the ultimate origin being from F. *jean*. There is also a pear called *Amiré Joannet*, or *Admiré Joannet*, also *Joannet*, *Jeanette*, *Petit St. Jean*, in German *Johannisbirn*, which 'ripens in July, so called from being ready for use in some parts of France about St. John's day, the 24th of June;' Hogg's Fruit Manual, p. 361.

Similarly the *jenneting* must have received its name from being in some places ripe on St. John's day, though in England it is not ripe till July. As to the form of the word, it answers best to F. *jeanneton*; for, although this is a feminine form, we have just seen that the early pear is called both *Joannet* and *Jeanette*. We find a mention of *jeannettes*, i. e. Jeannot pears, as early as in Piers Plowman, C. xiii. 221. It is much more likely that *jenneting* = *jeanneton*, than that the suffix *-ing* was afterwards added, for no intelligible reason.

**JERK.** We find *jeris* in the very sense of *jerks*, i. e. cuts with a whip, in Dodsley's O. Plays, ii. 194; also 'I jerted [i. e. smacked] my whip,' id. viii. 52.

**JESSES.** We actually find both *gesse* and *gesses* used as pl. forms in the Book of St. Albans, fol. b 5, back. 'Gesses for a hauke, getz;' Palsgrave. Hence M. E. *gesse* = F. *jets*, as I supposed; and *jesses* is a double plural.

**JEW.** Anglo-F. *Jwe*, Year-books of Edw. I., iii. 355; *Geu*, Stat. of the Realm, i. 221, an. 1276; pl. *Jeus*, id. i. 54, an. 1283. These forms correspond to an O. F. sing. form *Jueu* (see Scheler), from Lat. *Judæum*, acc. of *Judæus*. Scheler explains that *Jueu* subsequently became *Jueu*, *Juif*.

**JINGLE.** *Jink* is actually the prov. E. word for *chink*; see glossaries of Craven dialect, Leic. (Evans), Northants. (Baker), and Halliwell. Palsgrave gives the sb. *gynglo-geanglo*.

**JOCKEY.** We find *Jockey* for *Jack* in 1632, in a Woman Never Vexed, in Dodsley's O. Plays, xii. 156; and earlier, in Skelton's Works, ed. Dyce, i. 185, l. 91. Cf. Shak. Rich. III. v. 3, 304.

**JOG.** *Jog* may be a mere corruption of *skog*, though it makes but little difference. We actually find *j* for initial *sk* in the form *jeltron*, put for *skeltron*, a shelter, or shield, in Hickscorner; Dodsley's O. Plays, i. 149.

**JOHN DORY.** On what authority the statement rests that this fish is called *janitore* in Venice (see Palmer, Folk-Etymology), I know not. If it be true, it has still nothing to do with the E. name, as asserted by some. We already find, says Mr. Palmer, the following mention of the *dory* in pt. iii. l. 561 of the De Laudibus Divinæ Sapientiæ of Alexander Neckam, who died in 1217: 'Gustum *doræ* quæ nomen sumpsit ab auro.' This is conclusive. We find mention of 'the goldfish or *doræ*' in Holland, tr. of Pliny (1634), b. xxxii. c. 11; 'Dorrey, a see fyssh,' in Palsgrave (1530); also the Anglo-F. *dore*, a dory, in the Liber Albus, p. 234, and Low Lat. *doræus* in the Gloss. to the Liber Custumarum. For the etymology of *John*, see Zany.

**JORDAN.** The river-name is rather (Heb.) than (Arab.) Heb. *Yardén*, i. e. flowing down; from the Heb. root *yárad*, to descend. (A. L. M.)

**JUG.** We actually find an expression parallel to 'jug of beer' in 'jack of beer,' which occurs in Dodsley's O. Plays, ed. Hazlitt, vii. 218, ix. 441. From the fact of *jug* being a female name, we also find *jug*, a mistress, a term of endearment, id. iv. 183, vi. 511, viii. 400, xii. 115.

**JUNGLE.** (Hind., -Skt.) 'Hind. *Jangal*, *jungul* (also in other dialects), a forest, a thicket, any tract overrun with bushes or trees;' H. H. Wilson, Gloss. of Indian Terms, p. 230. = Skt. *jaṅgala*, adj., dry, desert (as already given).

**JUNK.** (1). 'Even whole *junks*' full, being a kind of barks made like unto our barges;' An Eng. Garner, ed. Arber, ii. 125. This occurs in the account of Cavendish's voyage in 1586, written in 1588. The said *junks* were seen near Java.

**\*JUTE,** a substance resembling hemp. (Bengálí. -Skt.) 'The jute of commerce is the product of two plants of the order of *Tiliaceæ*, viz. *Corchorus capsularis* and *Corchorus olitorius* . . the leaves . . are employed in medicine . . dried leaves prepared for this purpose being found in almost every Hindu house in some districts of Bengal . . Its recognition as a distinct plant [from hemp] dates from the year 1795, when Dr. Roxburgh, Superintendent of the East India Company's Botanical Garden at Seebpoor, forwarded a bale prepared by himself, under its present name of *jute*;' Overland Mail, July 30, 1875, p. 17 (which contains a long article on Jute). = Bengálí *jút*, *joot*, 'the fibres of the bark of the *Corchorus olitorius*, much used for making a coarse kind of canvas, and the common *ganni* bags; it is also sometimes loosely applied to the plant;' H. H. Wilson, Gloss. of Indian Terms, p. 243. = Skt. *jata* (with cerebral *t*), matted hair, as worn by the god Śiva and by ascetics, hence a braid; of which a less usual form is *jūta*. It appears, from the Dict. by Böhtlingk and Koth, that this Skt. word was sometimes applied to the fibrous roots of a tree, descending from the branches, as in the case of the banyan, &c. Hence the extension of meaning to fibrous substances, and to jute. Cf. Malayálim *jat*, (1) the matted hair of Śhiva or of Hindu ascetics, (2) the fibrous roots of a tree descending from the branches; Bailey, Malayálim Dict., p. 304. See also a letter by J. S. Cotton in The Academy, Jan. 17, 1880.

**KANGAROO.** In Cook's Voyages, under the date July 14, 1770? [misprinted 1700], he says: 'this animal is called by the natives *kangaroo*.' See N. and Q. 6 S. vi. 58.

\* **KEELHAUL.** (Scand. and E.) Also *keelhale*, 'to punish in the seaman's way, by dragging the criminal under water on one side of the ship and up again on the other;' Johnson. Formerly called *keel-raking* (Phillips). A less severe punishment was *ducking at the main-yard* (Phillips). From *keel* (1) and *hale* (2).

**KERN** (1), an Irish soldier. The derivation is from Irish *ceatharnach*, a soldier (the *th* and *ch* being hardly sounded). — Irish *cath*, a battle, whence also *cathfear*, a soldier (from *fear*, a man). So also Gael. *ceatharnach*, a soldier, fighting man (E. *cateran*), from *cath*, battle. And cf. W. *cadarn*, powerful. The Irish and Gael. *cath*, W. *cad*, battle, is cognate with A. S. *headu*, battle; see Fick, i. 56.

**KERSEY.** Palsgrave has 'Carsey clothe, *cresy*.' This is an earlier example; and helps to show that *Kersey* is short for *Kersey cloth*.

\* **KESTREL**, a base kind of hawk. (F., — L.) In Spenser, F. Q. ii. 3. 4; spelt *castrel*, Beaumont and Fletcher, Pilgrim, i. 1; *kastril*, Ben Jonson, Epicene, iv. 4; see Nares. The *t* is excrement (as after *s* in *whils-t*, amongs-*t*); it stands for *kes'rel*, short for *kers'rel*. — O. F. *quercecelle*, 'a kastrell;' Cot. Put for *quercecelle*\*, the regular dimin. of *quercecelle*, 'a kastrell,' Cot. — Lat. *querquedula*, a kind of teal; see Diez and Scheler. From the imitative ✓ **KARK**, to make a loud noise; cf. *croak*, *creak*, *chirk*, &c.

β. See also, in Cotgrave, the forms *cercelle*, a teal; *cercerelle*, a kestrel, teal; *cercerelle*, a kestrel; mod. F. *crécérille*. The form *cercelle* is mod. F. *sarcelle*; see Littre, under *crécelle*, *crécérille*, *sarcelle*; Diez, under *cerceta*, the Spanish form. The Ital. *tristarello*, a kestrel (Florio), stands for *cristarello*\*; cf. Burgundian *cristel*, a kestrel, a form cited by Wedgwood. (See my letter to The Academy, Oct. 7, 1882, p. 262.)

\* **KHEDIVE**, a prince. (F., — Pers.) A Turkish title given to the governor of Egypt; the word itself is, however, not Turkish, but borrowed from Persian. — F. *Khédiv*. — Pers. *khadiw*, *khidiw*, *khudiw*, a king, a great prince, a sovereign, Rich. Dict. p. 601; spelt *khidiv*, a king, Palmer's Dict. col. 216, where the name for the viceroy of Egypt is given as *khidiwi*. Cf. Pers. *khodá*, God (Vullers, p. 663).

**KIBE.** The W. forms are *cibi* (fem. *y gibi*), and *cibust*. In N. Wales it is generally called *llosg eiria*, snow-burning or inflammation. (D. Silvan Evans.)

**KICK.** The W. *cic* occurs in the Mabinogion in the sense of 'foot'; *cicio*, to kick, is colloquial. (D. Silvan Evans.)

**KILDERKIN.** The word occurs as early as 1410; 'a *hylderkin* of ale;' Fifty Earliest Eng. Wills, ed. Furnivall, p. 17, l. 16. See note to *Firkin* above.

**KILT.** Otherwise, it may be Celtic; see Cormac, Gloss. 47, s. v. *celt*. *Celt*, vestis, raiment. Cf. Irish *cealt*, clothes. (A. L. Mayhew.) I confess I doubt this; the explanation I have already given is more likely, as explaining both the Scottish *kilt*, to tuck up, and the Dan. *kilte*. The *kilt* is not exactly 'clothes,' but only a particular part of the dress. Rietz identifies the Swed. dialect *hilträ sig*, to tuck up one's clothes, with the Sc. to *kilt up*.

\* **KIOSK.** A Turkish open summer-house, small pavilion. (Turk., — Pers.) In Byron, Corsair, iii. 1. Spelt *kiosque* in French. — Turk. *kushk*, *köshk*, a kiosk; Zenker's Dict., p. 774. — Pers. *kushk*, a palace, a villa; a portico, or similar projection in a palace, Rich. Dict. p. 127; a palace, kiosk, Palmer's Dict. col. 496. Devic remarks that the *i* is due to the Turkish practice of inserting a slight *i* after *k*.

**KIT-CAT.** 'Immortal made, as *Kit-cat* by his pies;' W. King, Art of Cookery, let. viii. First pr. in 1708. This well exemplifies the etymology, from the name of a pastry-cook of that period.

**KITE.** The paper *kite*, as a toy, is mentioned in 1690; see Strutt, Sports and Pastimes, b. iv. c. 4. § 9. Named from a resemblance to a hovering *kite* or bird.

**KNAP.** Also cognate with G. *knappen*, to knap, crack; which see in Weigand. Cf. also Swed. *knäpp*, a crack, fillip, snap; *knäppa*, to snap the fingers, fillip, crack; Dan. *knepe*, a crack, fillip, snap. *Knap*: *knack*: *clap*: *crack*; all words of imitative origin, of which ✓ **KARK** is the type. See Root no. 59, p. 732. Hence it is needless to consider *knack*, *knap*, *knock*, *knop* as of Celtic origin; they may just as well be Teutonic.

**KNAVE.** Prob. (E.) Weigand, s. v. *knabe*, quotes from Dieffenbach an Old Gaulish form *gnabat*, one who is born, a son. This suggests that *knave* (like *kn-ight*, q. v.) is a derivative from ✓ **GAN**, to produce. If so, the latter part of A. S. *cn-afa* or *cn-apa* cannot be an ordinary Teut. suffix; but the word must be a compound of two substantives; and we may perhaps compare Goth. *aba*, a man, husband, and esp. Icel. *afi*, a grandfather, respecting which Vigfusson says that it is sometimes 'used in the sense of a boy or a son . . . cf. *afi eptir afa*, son after father, man after man.' It would certainly make good sense to suppose *knave* to mean 'born a man,'

or 'man-child;' Chaucer uses *knave child* for 'man-child,' C. T. 5142; and we may note that *knave* is never applied to a female.

**KNEEL.** Compare A. S. *anylung*, a kneeling. 'Accubitus, *anylung*,' Wright's Voc. i. 41, col. 1.

**KNOUT.** Not (Russ.), but (Russ. — Scand.) Russ. *knute* is not Slavonic, but of Scand. origin. — Icel. *knútr*, a knot. See Thomsen, Anc. Russia and Scandinavia, 1877, p. 128. — A. L. M. Thus *knout* is a mere variant of **Knot**, q. v.

**KNUCKLE.** We may particularly remark the O. Du. *knocke*. Hexham gives: 'De *knoest*, *knocke*, ofte *Weere van een boom*, the knobb or knot of a tree.' So also G. *knocken*, a knot, bunch.

**LABURNUM.** Perhaps Lat. *laburnum* is a variation of *alburnum*. Cf. 'F. *aubour*, the cytisus, laburnum, from Lat. *alburnum*;' Brachet. And see Catholicon Anglicum, p. 6, note 3.

**LAC** (2). The sense of *laksha*, viz. 100,000, has reference to the number of lac-insects in a nest; H. H. Wilson, Gloss. of Indian Terms, p. 308. See **Lac** (1). Wilson adds that the insect constructs its nest in numerous small cells of a resinous substance known as shell-lac.

**LADÉ** (1). This strong verb deserves fuller treatment. The pp. *laden* occurs in M. E. in Genesis and Exodus, ed. Morris, l. 1800; Richard Cœur de Lion, l. 1389. The cognate forms are: Du. *laden*, to lade, load; Icel. *hláða*; Dan. *lade*; Swed. *ladda*; Goth. *hlathan*, only found in the comp. *af-hlathan*; G. *be-laden*, O. H. G. *hladan*. All from the Teut. base HLATH, to lade; Fick, iii. 87. Cf. Russ. *klade*, a load, answering to a Teut. base HLAD.

**LAG.** We again find *lag*, late, in Jacob and Esau, v. 5, in Dodsley's O. Plays, ii. 252, where Esau is said 'of blessing to come *lag*.' Hence the verbal use, as in: 'Death shall not long *lag* after him;' id. x. 48.

**LAMA** (1). In a Thibetan Dict. by H. A. Jäschke, at p. 650, we are told that the word for 'priest' is *blama*.

**LANDSCAPE.** 'I give also unto her La[dishi]pp the *landskipp* inamiled vpon gold which is in the Dutch cabinet in my closett;' Bury Wills, ed. Tymms, p. 216 (A.D. 1648).

**LANYARD.** Spelt *lanzer*, Catholicon Anglicum, p. 208. M. E. *layner*, Trevisa, tr. of Higden's Polychronicon, v. 369.

**LAP** (1). The A. S. *lapien* occurs in Ælfric's Grammar, ed. Zupitza, p. 177, l. 11: 'Lambo, ic liccige oððe lapige,' i. e. I lick or lap. Also in A. S. Leechdoms, ii. 184, l. 13. Cf. also Du. *leppen*, to sip; Swed. *läppja*, to lap.

**LAPSE.** Cf. Anglo-F. *laps de temps*, lapse of time; Stat. of the Realm, i. 318, an. 1351.

**LAPWING.** Actually spelt *leapwynke* in Wycliffe, Levit. xi. 19; cf. *lapwynke*, pl., in Caxton, tr. of Reynard the Fox, ed. Arber, p. 60, l. 24. As late as 1530, we find *lapwynke* in Palsgrave.

**LEBOARD.** In Hackluyt's Voyages, 1598, i. 4, we find the spellings *leereboord* and *seereboord*.

**LARCHE.** Mentioned in Turner's Names of Herbes (1548); p. 46 (E. D. S.). He gives the E. name as *larche-tree*, the F. as *du large*, and the G. as *ein larchen baume* [rather *ein lärchen-baum*]. Roquefort gives O. F. *larege*, now obsolete.

**LIASSO.** Not (Port., — L.), as marked in my former edition, but (Span., — L.) A correspondent from Mexico has solved my difficulty; he says that 'in Mexico the masses of the people give *z* the sound of *s*, and sound *c* just as we do;' and that '*lasso* has long been in use in Texas,' &c. In other words, *lasso* was borrowed from Spanish at a time when *z* had the sound of *s*; and I observe, accordingly, that Minsheu's Span. Dict. (1623) gives the form *laso* as well as *lazo*. It certainly stands to reason that *lasso* ought to be Spanish, from its known use; but I did not understand how that was phonetically possible, and therefore supposed it must be from the cognate Port. *laço*.

**LAST** (1). (E.) Curiously enough, the particular phrase *at last* did not originate from the adj. *last*, but *last* is here a totally different word, and belongs to *last* (2). The phr. *at last* is due to A. S. *on lāst*, or *on lāsð*. See the phr. *on lāsð* = *at last*, in Gregory's Pastoral Care, ed. Sweet, p. 21, l. 10, and Mr. Sweet's note at p. 474, where he distinctly points out that *at last* has nothing to do with *late*. This suggests that Icel. *á leisti*, *at last*, stands for *á leisti*, *leisti* being dative of *leistr*.

**LAST** (2). In Wright's Vocab. i. 26, we find the A. S. glosses: '*Cernui*, fót-leaste, las-hosum; *Caligarius*, læst-weorhta [i. e. last-wright, last-maker]; *Ocrea*, vel *musicula*, læste.' And again, at p. 181, the Low Lat. *quibiale* is glossed by 'lest of a boote,' and *formipedia* by 'lest,' in the 14th century.

**LATH.** E. Fries. *latte*, *lat*, a lath; F. *latte*, from O. Low G. The G. form is unmodified. The Teut. base is LAT = Aryan ✓ **RAD**, to split; see root no. 297, p. 740. Thus the sense is 'that which is split off;' cf. Skt. *rada*, a splitting; also E. *rodent* and *rat*.

**LATHER.** 'Nitrū, *lādōr*;' Wright's Voc. ii. 62, col. 1.

**LAVISH.** Cf. 'Those, who did prodigally *lavesse* out and waste their substance or goodes vpon cokes' [cooks]; Udall, tr. of Erasmus' Apophthegms, Diogenes, § 160.

**LAW.** Though the form *lagu* occurs in A. S., the word is, practically, rather (Scand.) than (E.); as appears from the use and history of the word.

**LAWN** (2), a sort of fine linen. (F.) *Laun* was certainly known in England earlier than A. D. 1562, the date given by Stow for its introduction. We already find '*Laune lynen*, crespé' in Palsgrave (1530); and, as early as 1502, *lawn* is enumerated among the 'wares of Flanders,' in Arnold's Chron. ed. 1811, p. 205. It will be observed that the orig. name was not *laune* only, but also *Laune lynen*. Hence the very great probability that it took its name from *Laon*, the place of its manufacture. *Laon*, not far N. W. of Rheims, was spelt *Lan* at that period; see Calendar of State Papers, vi. 203, 224; and Ménage notes that it is pronounced *Lan* (in French). Again, Baret says that *lawn* was also 'called cloth of Remes,' i. e. Rheims. At the present time, the principal manufactures of *Laon* are in woollen and worsted goods; but it may once have been otherwise. *Cambray* and *Tournay* are at no very great distance; see note on *Cambric* above. The Lat. name of the town is given as *Lundunum* or *Lugdunum*, where the termination *-dunum* is Celtic; see *Down* (2).

**LAYER.** I now suspect (and I find Dr. Stratmann is of the same opinion) that *layer* is nothing but another (and worse) spelling of *lair*, due to that confusion between *lay* and *lie* in popular speech which every one must have observed; the spelling *layers* for '*lair*' has been already noted, s. v. *Lair*. I therefore now propose to amend the article accordingly.

**LEAGUE** (2). 'Xvi. furlong make a French *leuge*;' Arnold's Chron., 1502, ed. 1811, p. 173. The spelling *leuge* verifies the etymology from L. *leuga*.

**LEAK.** Cf. '*þæt leace scip*' = the leaky ship; Ælfred's tr. of Gregory's Past. Care, ed. Sweet, p. 437, l. 15. The initial *h* is remarkable, and prob. original.

**LEAN** (1). By the Swed. *läna*, I mean Swed. *läna sig*, to lean, given in Widegren (1788), and copied into the Tauchnitz Dict. The usual Swed. *läna* means 'to lend.' Cf. however, *länstol*, an easy chair, chair to lean back in.

**LEASH.** In the Boke of St. Albans, leaf f 6, col. 2, we are told it is correct to say 'a *Brace* of grehoundis, of ij; and 'a *Lece* of grehoundis, of iij.'

**LECTERN.** The Anglo-F. *lettron*, a lectern, occurs in the Will of John of Gaunt; Royal Wills, ed. Nichols, p. 152. (The editor explains it, quite wrongly, by 'catafalque'.)

**LEES.** 'Put thereto *lyes* of swete wyne;' Arnold's Chron., 1502, ed. 1811, p. 189. Thus the word was at first spelt *lyes* [= *lies*], in strict accordance with its derivation from F. *lies*, pl. of *lie*.

**LEFT.** The etymology here given was derived from Mr. Sweet. See Anglia, vol. iii. p. 155 (1880), where the same account is given by him. He notes that *lyft* is an *i*-stem = *luplti*\*, from the  $\sqrt{\text{RUP}}$ , to break; see Schmidt, Vocalismus, i. 159. From the same root we have *lop* and *lib*, as already pointed out. Certainly *left* is not derived from the pp. of the verb to *leave*, of which the usual M. E. form was *læft*.

**LEMON.** The pl. *lemondis* occurs as early as in Arnold's Chronicle, ed. 1811, p. 234 (ab. 1502). *Limon-trees*; Bacon, Essay 46.

**LETTUCE.** Cf. Low Lat. *letusa*, glossed by M. E. *letuse*, Wright's Voc. i. 265, col. 2. This points to a Low Lat. *lactucia*\*, as a derivative from *lactuca*. We find A. S. *lactuca*, borrowed immediately from Latin, in Exod. xii. 8.

**LEVEE.** So spelt also in Phillips (1706). But the English were certainly wrong in adopting this form; the F. has only *lever* (infin.) in this sense. '*Le lever*, le moment où le monarque reçoit dans sa chambre, après qu'il est levé;' and '*Petit lever* et grand *lever* du roi, dans l'étiquette de l'ancien régime;' Littre.

**LEVERET.** Cf. the Anglo-F. pl. *leveres*, hares, Gaimar's Chron. 6239.

**LEVY.** Both the sb. and vb. occur rather early. 'That the [they] make *levy* of my dettys;' Bury Wills, ed. Tymms, p. 43 (A. D. 1463). 'Aftyr the seyde money is *levyed*,' id. p. 49 (A. D. 1467).

**LEWD.** The A. S. word should rather be written *læwede*. '*Laicus*, *læwede* man;' Wright's Voc. i. 72, l. 8.

**LICORICE.** Anglo-F. *lycorys*, Liber Albus, p. 224.

**LID.** The A. S. *hlid* is directly derived from *hlid-an*, pp. of *hlidan*, to shut, cover, as already given.

**LIEUTENANT.** The pronunciation as *lieutenant* is nothing new. The pl. *lyefteuantis* occurs in Arnold's Chron., ab. 1502, ed. 1811, p. 120; and *lyefteuant* in the Book of Noblesse, pr. in 1475, as quoted in the Catholicon Anglicum, p. 223, note 1. The

Anglo-F. *lieu-tenant*, a deputy, occurs A. D. 1299, in the Stat. of the Realm, i. 131.

**LIFEGUARD.** Mr. Palmer, in his Folk-Etymology, still clings to the needless paradox of translating *life* by 'body.' As he cannot get the word out of the German, he suggests Swedish. But the Swed. word is *lifvakt*. Neither is it Dutch; for Sewel, in his Eng.-Du. Dict., gives '*Life-gard*, *een Lyfwacht*.' The mod. Du. *lijfgarde* proves nothing, as it may have been borrowed from E. Neither Swed. nor Du. freely combines Teut. words with F.; such combination is quite an E. peculiarity.

**LIGHTER.** sb. Occurs in Cotgrave, s. v. *gabarre*.

**LILAC.** Bacon mentions 'the *Leache* Tree;' Essay 46. 'The Persian lilac was cultivated in England about 1638, the common lilac about 1597;' Davies, Supp. Glossary.

**LIMP** (2). Palsgrave has: '*lympe* hault, *boiteux*.' If *lympe-hault* is here a compound word, it remarkably confirms the A. S. *lemp-hælt*. The Icel. *lempinn*, *lempiligr*, means 'pliable, gentle.' There is perhaps some connection between this Icel. word and A. S. *lemp*, but it is not easily traced. There is excellent authority for the A. S. word, for '*Lurdus*, *lemp-hælt*,' occurs in a gloss of the eighth century; in Wright's Voc. ii. 113, col. 1. I suppose *lurdus* = Gk. *λορδός*, stooping, bending forward, with reference to a decrepit gait.

**LINNET.** '*Carduelis*, *linet-wige*;' Wright's Voc. ii. 13 (11th cent.). This explains the form *linetwige* as compounded of *linet* (from A. S. *līn*, L. *linum*, flax), and *wige*, a creature that moves quickly about, as if it were 'flax-hopper.' Perhaps our *linnet* is merely this word shortened. It makes little difference, since *linnet* is ultimately Latin.

**LISTEN.** Cf. also Swed. *lyssna*, to listen; prob. put for *lystna*\*. On the other hand, we find Dan. *lytte*, to listen, prob. by assimilation from *lyste*.\*

**LITTER** (2). 'Tho laye they down on a *lytier* made of strawe;' Caxton, tr. of Reynard, c. 27, ed. Arber, p. 61, l. 1. 'Leyde hym vpon a *lyter* of hey,' id. c. 42; p. 116, l. 26.

**LITTER** (3). Not (Scand.), but (F., = L.) We find 'a *litter* of welpis,' i. e. whelps, in the Boke of St. Albans, leaf f 6, col. 2. Really the same as *litter* (2). Wedgwood says: '*litter* itself (F. *litière*) is used in the sense of bedding or resting-place, as: "the inn Where he and his horse *littered*" [rested]; Habington, Castara, pt. ii., to Mr. E. C., l. 24. From hence the sense of a brood of young may arise by a metaphor similar to that seen in F. *accoucher*, or in the E. expressions of being brought to bed or being in the straw.' So in the Prompt. Parv., we have '*lytere*, or strowynge of horse,' and '*lytere*, or forthe-bryngynge of beestys.' I was misled by Cleasby's Icel. Dict., where *litr* is equated to E. *litter*, whereas the sense of it is rather '*lair*;' whilst *litrask* is to prepare or seek a lair, to go to rest (not 'to litter,' as it is explained to be.) (The Icel. *litr* and F. *litière* are both ultimately from the same root.)

**LIVELONG.** Palsgrave has: 'All the lyfonge day, *tout au long du jour*, or *tout du long de la journée*;' reprint, p. 853, col. 2.

**LO, interj.** Mr. Sweet remarks: *Lo* cannot come from O. E. [A. S.] *lā*, because of the rime *lo*: *do* in the Cursor Mundi [l. 14976]. The form *low* in the oldest text of the Ancræn Riwe [no reference, but *lo* occurs at p. 52, l. 21, and *low* in St. Katharine, l. 849] points to an O. E. *lōw*\* or *lōg*\*, which latter may be a variation of *lōc*, which occurs in the Chronicle, 'hi ferdon loc hu hi woldon,' an. 1009, Laud MS., ed. Earle, p. 142, where the other MSS. have *loca*, the imperative of *lōcian*, to look.—Phil. Soc. Proceedings, June 3, 1881.

**LOACH.** We find *lochefish* in the Stat. of the Realm, i. 355, an. 1357. Littre cites no authority for F. *loche* earlier than the 13th century. Cf. Ital. *locca*, *locchia*, 'a cob or gudgeon fish;' Florio.

**LOAN.** The A. S. form *lān* occurs in *lān-land*, lit. loan-land, usually *lān-land*, in Cod. Dipl. ed. Kemble, iii. 165, l. 5.

**LOATHSOME.** Mr. Sweet remarks: the O. E. [A. S.] *lādō* has simply the meaning of hostility, and there does not appear to be any such word as *lādsum*. *Loathsome* was probably formed from *wlatsum*, by substitution of the familiar *lādō* for *wlat*.—Phil. Soc. Proceedings, June 3, 1881. This is probable enough; since M. E. *wlatsum* went out of use, though occurring in Chaucer, C. T., Group B, 3814; whilst *loathsome* does not occur, according to Stratmann, earlier than in the Promptorium Parvulorum, A. D. 1440. At the same time, I have already remarked that the A. S. *lādlic* = E. *loathly*; and I may add that Stratmann gives 15 references for M. E. *lādlic*, which had as nearly as possible the same sense as our *loathsome*. Cf. '*Lothsum*, idem quod *lothly*;' Prompt. Parv. Hence the argument from the original sense of A. S. *lādō* is really of no force.

**LOBSTER.** The etymology given is strongly corroborated by the 8th century A. S. gloss: '*Locusta*, *lopust*;' Wright's Vocab. ii. 113, col. 1. Here *lopust* is manifestly a mere attempt at

pronouncing Lat. *locusta*, and the later A.S. forms *lopystre*, *loppestre* are mere extensions of *lopus*.

**LOCKRAM.** 'A new rayle [night-dress] and a *lockerom* kercher;' Bury Wills, ed. Tymms, p. 147 (A.D. 1556).

**LOITER.** Dele sect. β to end of article. Cf. E. Friesic *loteren*, *lotern*, to loiter, discussed by Koolman at p. 534. He suggests that the apparent base LUT is merely formed by 'gradation' from a base LAT, and that the real connection is with *Late*, q. v. Wedgwood well compares Icel. *löttra*, to loiter (already noticed by me in my List of E. words allied to Icelandic), from *latr*, slow, lazy.

**LOO.** 'Pam in *lateraloo*;' Farquhar, Sir Harry Wildair, ii. 2 (1701). This shows the full form.

**LOOM** (2). Perhaps (F., = L.), rather than Scand. The M. E. *lumen*, to shine, answers still better to F. *lumer*, 'to shine, to give light, yield or cast a light;' Cotgrave (who adds the example *la chandelle lume mal*, the candle burns dimly). Sigart gives the Walloon *lumer dé z'eu*, to hold eggs up to the light, to test them. The F. *lumer* is now only preserved in the comp. *allumer*. = Lat. *luminare*, to illumine; whence F. *lumer*, short for *lummer*\*; see *allumer* in Brachet, and cf. F. *lumière* from *luminaria*. = Lat. *lumen*, light; see **LUMINOUS**. This brings us back, by a different road, to the same root as before.

**LOOP.** Palsgrave has: 'Loupe in a towne, wall, or castell, *creneau*; Loupe to holde a button, *fermeau*.'

\***LORIMER**, a maker of horses' bits, spurs, &c. (F., = L.) Spelt *lorimer*, *loriner*, in Blount (1674) and in Phillips. Blount notes that *lorimer* occurs an. 1 Rich. II. cap. 12. Palsgrave has: '*Loremar*, that maketh byttes, *asperonnier*.' And see Liber Albus, p. 736 of the orig. edition. The simple sb. *loram*, a bit, occurs in the Cursor Mundi, 25464. *Loriner* is the better form, as it agrees with Anglo-F. *lorein*, a bit; see Liber Custumarum, p. 79. = O. F. *lorimier*, given by Roquefort; later form *lormier*, 'a maker of nails, spurs, &c.', a word most used for a spurrier; cf. Cot. Put for *lorinier*\*; cf. E. *loriner* above. = O. F. *lorein*, *lorain*, rein, bridle, bit; Roquefort. = Low Lat. *lorenum*, *loranum*, a rein, bit; Ducange. Extended from Lat. *lorum*, a thong, a rein; so that *loranum* meant 'that which belongs to the rein', hence a bit. β. The Lat. *lorum* is supposed to stand for *ulorum*\* or *valorum*\*, as is probable from the corresponding Gk. ἐλθρον, a rein (commonly used in the pl., like Lat. *lora*). = √WAR, later WAL, to turn; cf. Lat. *vol-vere*, Gk. ἐλ-ειν; so that *lora* = the instruments for turning horses. See *lormier* in Scheler; Littré cannot understand the *m* in this word, though Scheler clearly explains it as being substituted for *n*. Cf. F. *étameur*, a tinman, from *étain*, tin.

**LOT.** There seem to have been two distinct forms, viz. A.S. *lōt* and A.S. *lōfte* or *lōft*; the Icel. *lōtr* was orig. *lōutr*. The forms *lōfte* and *lōutr*, together with G. *loos* and Goth. *lōuts*, are from a diphthongal base HLAUT, from the Teut. root HLUT.

**LOUNGE.** I should have said that I suppose *lungis*, once a common word with us, to have been mistaken for a pl. form (as if = *loungeurs*), whence the sing. *loungeur*, and lastly the verb *lounge*, were evolved. It will be observed that *loungeurs* is the form in The Guardian, in 1713. A large number of false forms have arisen from similar mistakes about the 'number' of substantives. The evolution of the form *tweezers* (see **Tweezers**) is a still more striking instance.

**LUKEWARM.** Cf. Swed. dial. *ly*, tepid; the ordinary Swed. word is *ljum*. The Danish word is *lunken*, corresponding to Swed. dial. *ljunken* (Rietz).

**LUNGE.** The etymology is verified by comparing the Walloon *alonge*, sb., a stagger, movement made by a drunken man to recover his equilibrium (or, as we might say, a lunge). The same sb. means a piece put on to a table to lengthen it, showing the connection with L. *longus*. See Sigart's Dict.

**LURCH** (1). *Lorcher* = pilferer. 'Ye, but thorowe falce *lorchers*;' Roy, Rede Me, ed. Arber, p. 98 (A.D. 1528).

**LURCH** (3). Palsgrave has: '*Lurcher*, an exceeding eater, *galiffre*.' Also: 'I lurtche, as one dothe his felowes at meate with eatynge to hastyly, *Je briffe*.'

**LYE.** 'Lixa, leak;' Wright's Voc. ii. 52, col. 1.

**MACAW.** Spelt *mockaw* in Gay, The Toilette, l. 9; The Espousal, l. 15.

**MACE** (2). Cf. Anglo-F. *maces*, spice, Liber Albus, p. 230.

**MAD.** Also M. E. *mad*, Cursor Mundi, 24886. Note the following glosses. 'Ineptus, *gemāddid*;' Wright's Voc. ii. 111, col. 2. 'Fatue, *gemād*, id. 72, col. 2. 'Amens, *gemād*, id. 5, col. 2. 'Vanus, *gemāded*; Vecors. *gemānd*, id. 123, col. 1 (8th century). Referred by Fick, iii. 237, to the √MI, to diminish.

\***MADEIRA**, a sort of wine. (Port., = L.) In Shak. 1 Hen. IV. i. 2. 128. So named from the island of *Madeira*, off the N.W.

coast of Africa. The name is Port., and signifies that the island is well-wooded. = Port. *madeira*, wood, timber. Cf. Span. *madera* (the same). = Lat. *materia*, stuff, wood, timber; see **Matter** (1). See Diez, p. 465.

\***MAIL (BLACK)**, a forced tribute. (F., = L.) *Mail* is a Scottish term for rent. Jamieson cites the phr. *burrow-mailles*, duties payable within boroughs, from the Acts of Jas. I. c. 8 (A.D. 1424). *Black-mail* is mentioned in the Acts of Jas. VI. c. 21 (1567), and in the Acts of Elizabeth, an. 43, cap. 13, as a forced tribute paid to moss-troopers; see Jamieson and Blount. Spelman is right in supposing that it meant black rent or black money, a jocose allusion to tribute paid in cattle, &c., as distinct from rent paid in silver or white money; Blount shows that the term *black money* occurs in 9 Edw. III. cap. 4, and *white money* is not uncommon. Blount also cites the term *black-rents*. = F. *maille*, 'a French halfpenny;' Cot. O. Fr. *maaille*, *meaille*. = Low Lat. *medalia*; see **Medal**, of which this *mail* is a doublet. ¶ Not from A.S. *mæl* (E. *mole*); nor from A.S. *mæl* (E. *meal*).

**MAIM.** M. E. *y-maykeymed*, pp. P. Plowman, B. xvii. 189 (foot-note). Cf. Anglo-F. *makaighner*, Lai d'Havelok, l. 730; *manaym*, sb., Liber Albus, p. 281.

\***MAINOUR.** (F., = L.) In the phr. 'taken with the *mainour*,' or later, 'taken in the manner;' see 1 Hen. IV. ii. 4. 347. See note to **Manner**, p. 352. We find *pris ov meinoure* (where *ov* = F. *avec*), Stat. of the Realm, i. 30, an. 1275. Blount, in his Nomolexicon, explains *mainour* as meaning 'the thing that a thief steals;' and 'to be taken with the *mainour*,' as 'with the thing stolen about him, *flagrante delicto*.' It is lit. 'with the manœuvre,' and therefore refers rather to the *act* than the *thing*; see Cotgrave, s. v. *flagrant*; E. Webbe, Travels, 1590, ed. Arber, p. 28. The Anglo-F. *meinourte*, also *mainoure* (Stat. Realm, i. 161) answers to O. F. *mainœuvre* (Littré). See **Manœuvre**.

**MAJORDOMO.** Puttenham, in his Art of Poesie, 1589, b. iii. c. 4 (ed. Arber, p. 158) notes that *Maioir-domo* 'is borrowed of the Spaniard and Italian, and therefore new and not vsuall, but to them that are acquainted with the affaires of Court.' The Ital. is *major-domo*, but the E. word was more likely borrowed from Spanish, being in use at the court of Elizabeth, and perhaps of Mary.

**MALARIA.** The reference to **Debonair** requires a word of comment, since the Ital. *aria* is there used in a very different sense. Under *aria*, Florio refers to *aere*; and he explains *aere* to mean 'the element aire, a countenance, a look, a cheere, an aspect, a presence or app[er]ance of a man or woman; also, a tune, a sound, a note or an ayre of musicke or any ditty.' This great range of meanings is very remarkable.

**MALL** (2). The full form *pall-mall* is not (F., = L.), as stated inadvertently, but (F., = Ital., = O. H. G. and L.); however, *mall* is (F., = L.). See N. and Q. 6 S. vi. 29, where Dr. Chance shows that it means, literally, 'mallet-ball' or 'mall-ball;' cf. E. *foot-ball*. Prob. so called to distinguish it from an earlier game of *palla*, or ball. It also appears that the *Mall* was a later name than *Pall Mall*, being a mere abbreviation. *Paille-maille* is mentioned as the name of a game as early as abt. 1641; see Eng. Garner, vi. 283. Waller speaks of the *Mall* in his poem On St. James's Park. ¶ We may note that Weigand, s. v. *Ball*, derives Ital. *palla* from Gk. πᾶλλα, contrary to Diez and Scheler.

**MAMMA.** 'The babe shall now begin to tattle and call hir *Mamma*;' Euphues and his Ephæbus, ed. Arber, p. 129 (A.D. 1579).

**MAMMOTH**, l. 17. The quotation is quite correctly made, but 'horns' should certainly be 'bones.' The Russian for a bone is *koste*.

\***MANCHINEEL**, a W. Indian tree. (Span., = L.) '*Manchinelo-tree*, a tree that grows wild in the woods of Jamaica, the fruit of which is as round as a ball;' Phillips, ed. 1706. [Mahn gives an Ital. form *mancinello*, but I cannot find it; it must be quite modern, and borrowed from Spanish; the name, like many W. Indian words, is certainly Spanish, not Italian.] = Span. *manzanillo*, a little apple-tree; hence, the manchineel tree, from the apple-like fruit; dimin. of Span. *manzana*, an apple, also a pommel. Cf. Span. *manzanal*, an orchard of apple-trees. = Lat. *Matiana*, fem. of *Matianus*, adj.; we find *Matiana mala*, and *Matiana poma*, applied to certain kinds of apples. The adj. *Matianus*, *Matian*, is from Lat. *Matius*, the name of a Roman gens (White).

\***MANCIPIE**, a purveyor, esp. for a college. (F., = L.) Not obsolete; still in use in Oxford and Cambridge. M. E. *manciple*, Chaucer, C. T. 569. The *l* is an insertion, as in *principle*, *syllable*, *participle*. = O. F. *mancipe*, a slave (Roquefort). Cf. O. Ital. *mancipio*, 'a slave, vassal, subject, captive, manciple, farmer, bailly,' &c.; Florio. = Lat. *mancipium*, a slave, orig. possession, property, lit. a taking in the hand; see Maine, Ancient Law, p. 317. Cf. Lat. *mancipi*, crude form of *manceps*, a taker in hand. = Lat. *man-*, stem



of *man-us*, the hand; *cap-*, weakened form of *cap-*, base of *cap-ere*, to take. See **Manual** and **Captive**.

\***MANDOLIN**, a kind of guitar. (F.,—Ital.,—Gk.) Added by Todd to Johnson's Dict.—F. *mandoline*, a mandolin.—Ital. *mandolino*, dimin. of *mandola*, a kind of guitar (there were several kinds). *Mandola* is a corruption of *mandora* (cf. F. *mandore*), and, again, this is for *bandora*—Ital. *pandora*. See further under **Banjo**.

**MANGLE** (1). In Langtoft's Chron. i. 254, we find Anglo-F. *mahangle*, with the sense of 'maimed.' This suggests that *mangle* may be from an O.F. *mahangler*, frequentative form of O.F. *mahaigner*, to maim. See **Maim** at p. 348, and note on **Maim** above.

\***MANGROVE**. (Hybrid; Malay and E.) 'A sort of trees called mangroves,' Eng. Garner, vii. 371 (ab. 1689). My belief is that the second syllable is nothing but the E. word *grove*, and has reference to the peculiar growth of the trees, which form a close thicket of some extent. Again, the tree is sometimes called the *mangle*; so that *mangrove* may well stand for *mang-grove* or 'grove of mangs or mangles.' The syllable *mang* is due to the Malay name for the tree, viz. *manggi-manggi*; see Pijnappel's Malay-Dutch Dict. p. 133.

**MANNA**. The word *mdn*, what?, is not Hebrew, but Aramaic of late date.—A. L. M. This disposes of the former of the two explanations; but the latter is probable. See Gesenius, 8th ed. p. 478; Speaker's Comment. i. 321.

**MANTEL-PIECE**. The origin is also clearly shewn in *Palsgrave*, who gives: 'Mantyltre of a chymney, *mantel d'une cheminee*.'

**MANUAL**. M. E. *manuel*, in phr. 'syne *manuel*,' i.e. sign *manual*, A.D. 1428; in Earl. E. Wills, ed. Furnivall, p. 83, l. 18.

**MARCESCENT**. Prof. Postgate remarks that the 'fundamental meaning of *marcescere* is not so much "to begin to die" or "to decay" as "to become soft, flabby, squashy, to begin to rot," which is the sign of decay.' This agrees still more closely with Gk. *μαλός*, which (as we learn from Hesychius) was the orig. form of *μαλακός*, soft. The orig. sense of *μαλός* was 'beaten soft,' from the base *MARK*, to beat, pound, as already given. The same base accounts for Lat. *marcus*, a hammer; see **March** (2).

**MARGRAVE**. As to the etymology of G. *graf*, see the long note in Max Müller, Lect. on Language, ii. 281. On p. 284 we read, 'whatever its etymology,' says Waitz, no mean authority, 'the name of *graf* is certainly German.' My suggestion amounts to this, that the supposed Teutonic origin of *graf* seems to depend, in some measure, on the assumption that the G. *graf* and the A. S. *geréfa* are related words, an assumption which renders the whole question much more obscure, and is entirely unwarranted. In the A. S. *geréfa*, *ge-* is a mere prefix, whilst the German word appears to begin with *gr-*. Kluge connects G. *graf* with Goth. *ga-grefts*, a decree (Luke, ii. 1).

**MARTELLO TOWER**. Sir G. C. Lewis, Letters, 1862, p. 412, states that the story goes that these towers were called *torri da martello* because the watchmen gave the alarm by causing a hammer to strike a bell. That this is the right account is rendered probable by the following passages in Ariosto's Orlando, kindly sent me by an American correspondent. 'E la campana martellando tocca Onde il soccorso vien subito al porto;' x. 51. And again: 'Le campane si sentino a martello Di spezzi colpi e spaventosi tocche;' xiv. 100. The fact that there was also a tower at Mortella has, probably, nothing to do with the name. See quotations in Davies, Select Glossary.

**MARTEN**. Spelt *martron*, Book of St. Albans, fol. e 1; and in Caxton, tr. of Reynard, c. 31, p. 79, l. 28.

**MARTINET**. I find 'you *martinet* rogue' in Wycherley's Plain Dealer, iii. 1 (A.D. 1677).

**MASK**. I have shewn that *mask* ought rather to be *masker*, as Sir T. More spells it. Cf. 'the king his Master [Francis I.] woll come, . . . and see your Grace [Henry VIII.] in Calais in *maskyr*;' A.D. 1519; see Orig. Letters, ed. Ellis, i. 143.

**MASTIFF**. Wedgwood objects that the O.F. *mestif* mentioned by Cotgrave, and cited at p. 357, above, is a totally different word, and has nothing to do with it. We must therefore distinguish between M. E. *mestif*, 'hound,' given as a variant of *mastyf* in the Prompt. Parv. and O.F. *mestif* in Cotgrave. [The latter is a variant of O.F. *mestis*, mod. F. *métis*, mongrel; Littre, s.v. *métis*, gives examples of both forms; we even find M. E. *mastis*, a mongrel, in the Cath. Anglicum. O.F. *mestis* corresponds to a Low Lat. type *mixtitus*\*, and *mestif* to *mixtivus*\*, both from *mixtum*, supine of *miscere*, to mix.] The M. E. *mastif* answers to an O.F. type *mastif*\*, which may be regarded as a variant of O.F. *mastin*, 'a mastive,' &c. as already given. As to the etymology of O.F. *mastin* (which occurs in Polit. Songs, ed. Wright, p. 283), I have followed that given by Diez, and generally adopted. B. Wedgwood makes the suggestion,

that it may be of Teut. origin, from G. *mast*, mast, feeding, fattening; cf. *mastocks*, a fatted ox, &c.; *māsten*, to fatten, to cram. We find the following M. E. words in the Prompt. Parv., viz. *mast-hog*, *mastid-swyne*, maialis; *mastyn beestys*, sagino, impinguo; *mestyf* [perhaps for *mestid*] *hogge or swyne*, maialis. Way notes (p. 334) that in the Craven dialect a great dog is still called a *masty*. Halliwell also gives *masty*, very large and big; and *masty dog*, mastiff, occurring in Hobson's Jest, p. 11, Du Bartas, p. 46. This would seem to suggest that the word *mastiff* is, after all, a native word, and, in fact, a corruption of *masty*, due to confusion with the O.F. *mestif*, a mongrel. *Masty* is a mere derivative of **Mast** (2), q. v.; and the sense must then have changed from that of 'fattened by mast' to fat, large, big. There is worse confusion in the absurd form '*mestyf* hogge,' which Way notes as occurring in two MSS.; where a word formed from A. S. *mæstan*, to fatten, is turned into a hybrid compound by the addition of the F. suffix *-if* (Lat. *-ivus*). But I am not convinced that Wedgwood is right in this.

**MATE** (1). We also find Low G. *maat*, a companion, O. Swed. *mat*, *mät*, a companion, comrade (Ihre).

**MATRESS**. 'Lego eidem Roberto j. *matras* et j. *par*. blankets;' Bury Wills, ed. Tymms, p. 11 (A.D. 1441); also spelt *matras* A.D. 1424, in Earliest E. Wills, ed. Furnivall, p. 56.

**MAUDLIN**. The Heb. *migdol* is from the root *gdal*, to be great or high (Gesenius).

\***MAUND**, a basket. (E.) This word, now nearly obsolete, occurs as early as the 8th century, in the gloss: 'Qualus, *mand*;' Wright's Voc. i. 118, col. 2. + Du. *mand*, a basket, hamper. + Prov. G. *mand*, *mande*, *manns*, a basket (Flügel); whence F. *manns*. Root obscure.

**MEDLEY**. Cf. Anglo-F. *medlee*, a combat, Life of Edw. Conf. p. 15, l. 5; *medle*, Langtoft, i. 300; *mesles*, Havelok, 1041.

**MEMENTO**. 'To haue mynde [remembrance] on vs . . . in his [the priest's] *memento*;' Bury Wills, ed. Tymms, p. 18. 'Remembrynge you in oure *memento*;' Roy, Rede Me, p. 85. It was thus an ecclesiastical term, having reference to the remembrance of benefactors in the priest's saying of mass.

**MENIVER**. Cf. Anglo-F. *meniver*, Liber Albus, p. 283; Stat. of the Realm, i. 381, an. 1363.

**MESSANGER**. Cf. Anglo-F. *messenger*, Polit. Songs, p. 243, an. 1307; *messenger*, Langtoft's Chron. ii. 210.

**METROPOLIS**, l. 3. The statement 'except in modern popular usage' is objected to; I am quite ready to give it up. I believe I adopted the idea from an article in the Saturday Review, written in a very decisive tone. The original meaning is well known. 'And therof is *metropolis* called the chief citee, where the Archbishop of any prouince hath his see, and hath all the other diocesses of that prouince subject to him, as Caunterbury and Yorke here in Englande;' Udall, tr. of Erasmus' Apophthegms, Diogenes, § 110.

**MIEN**. Possibly (F.,—C.), rather than (F.,—Ital.,—Lat.) Used by Waller, in l. 4 of a poem entitled 'These Verses were writ in the Tasso of Her Royal Highness.' Wedgwood thinks that *meane* in Spenser, vi. 7. 39 cannot be the same word. Perhaps not; for Spenser frequently uses words amiss, and he may have meant it as short for *demean*, i. e. *demeanour*; see F. Q. vi. 6. 18. Again, he objects that the Ital. *mina* was borrowed from French; for this he adduces the authority of Florio (i. e. in the edition of 1611; for the first edition of Florio omits the word). The F. *mine* is not known to be earlier than the 15th century. Wedgwood suggests a derivation from Bret. *min*, 'the face, visage, countenance of a man, snout of quadrupeds, beak of birds, point of land; where the wider acceptance of the Breton form makes it extremely improbable that it is borrowed from the French.' And he further compares W. *mingam*, wry-mouthed, *mingamu*, to make a grimace, *minial*, to move the lips, &c. If these, as appears, be of genuine Celtic origin, we may perhaps compare Lat. *minari*, to project, *minae*, projecting points, presumably from *MAN*, to project, no. 261, p. 739. This leads us back to the same root as before, and it is just possible that the Ital. *mena*, conduct, may thus be remotely connected with *mien*. β. It will be found that Scheler refers *mine* directly to the same original as F. *se mener*, i. e. to the Low Lat. *minare*, from Lat. *minari*; this makes the connection much closer, and would make the word to be (F.,—L.) The difficulty of the word is admitted. The Prov. *mena*, manner, kind (see Bartsch), deserves consideration. If this Prov. *mena* = F. *mine*, the connection with *se mener* is established.

**MILDEW**. 'Nectar, *hunig*, oððe *mildeaw*;' Wright's Voc. ii. 61, col. 2. M. E. *mildeu* = honey; O. E. Hom. i. 269, l. 3.

**MILLINER**. The derivation from *Milan* may be safely accepted. See examples in Palmer's Folk-Etymology. E. g. in the Dialogues printed at the end of Minshew's Span. Dict. p. 13, a lady asking for the finest millinery is told that 'in this chest shall your worship see



the principallest that is, all is worke of Milan." And again, 'great Millan [thrives] by silk and all curious works;' Burton, *Anat. of Melancholy*, p. 53 (16th edition). *Milan* = Ital. *Milano*, Lat. *Mediolanum*, a Celtic place-name; see Bacmeister, *Kelt. Briefe*, pp. 71, 102.

**MINX.** Also applied to a lap-dog or pet dog, in accordance with the derivation given. 'A little *mynx* [pet dog] ful of playe;' Udall, tr. of Erasmus' *Apophthegms*, 1542 (ed. 1877, p. 143).

**MISER.** Cf. the following: 'Aristippus saied, Euen I it is, miserable and wretched creature that I am, and a more *miser* then I, the kyng of the Persians;' Udall, tr. of Erasmus' *Apophthegms*, Aristippus, § 62. So also in the same, Diogenes, § 92.

**MISSIVE.** King Edw. IV. employs the phr. 'our lettres *missives*;' A. D. 1477. See Original Letters, ed. Ellis, i. 17.

**\*MISTY (2).** (F., = L., = Gk.) In the phrase '*mistiness* of language,' we have a totally different idea. A man's language is *misty* when it is *mystic* or mysterious; and in this case, *misty* is a mere corruption of *mystic*. Accordingly, in the Prompt. Parv., we find a distinction made between '*mysty*, nebulosus' and '*mysty*, or prevey to mannes wytte, *misticus*.' So also *mysty*, *mystic*, in Wyclif, Eng. Works, ed. Matthew, p. 344; and *mystily*, mystically, in the same, p. 343. Cf. *mistier*, with the double meaning, in P. Plowman, B. x. 181. See Palmer, *Folk-Etymology*. For the loss of the final letter, cf. E. *jolly* from O. F. *jolif*.

**MITE (2).** In Arnold's Chron. ed. 1811, p. 204, it is expressly said that a *mite* is a Dutch coin, and that 'vij mytis makith an Eng. d.' i. e. a mite is half a farthing; cf. Mark, xii. 42.

**MIZEN.** Palsgrave has: 'Meson sayle of a shyppe, *mysayne*.'

**MIZZLE.** 'To *miselle*, to *mysylle*, pluuitare;' also 'a *miselynge*, nimbus;' *Catholicon Anglicum*, p. 241.

**MOAT.** The Romansch word *muotta*, a lower rounded hill, is interesting, as being still in very common use in the neighbourhood of Pontresina. It is the same word as F. *motte*.

**MOIETY.** Cf. Anglo-F. *moite*, Year-Books of Edw. I. ii. 441; *meite*, id. i. 219.

**MOLE (2).** M. E. *mollis*, pl., Book of St. Albans, fol. f 6, back.

**MONGREL.** Spelt *mengrell*, Book of St. Albans, fol. f 4, back. This is still closer to A. S. *meng-an*.

**\*MOONSHEE,** a secretary. (Arab.) 'A writer, a secretary; applied by Europeans usually to teachers or interpreters of Persian and Hindustani;' H. H. Wilson, *Gloss. of Indian Terms*, p. 356. = Arab. *munshi*, a writer, secretary, tutor, language-master; Rich. Dict. p. 1508.

**MOOR (3).** The pl. *Moures* occurs in Mandeville's Trav. p. 156.

**MORASS.** Heylin, at the end of his Observations on the Hist. of the Reign of King Charles, published by H. L., Esq. [i. e. Hamon Lestrangle], gives an Alphabetical Table containing the 'uncouth and unusual words which are found in our Author.' Among these is *Morasse*.

**MORMONITE.** Joseph Smith's own explanation was that *Mormon* = E. *more* + Egypt. *mon*, good; i. e. 'more good'! See The Mormons (London, 1851).—A. L. M. This explanation was probably an afterthought; in the first instance, the word was unmeaning.

**MORRIS.** To be marked as (Span., = L., = Gk.).

**MORTUARY.** Rather (F., = L.), than (L.). At any rate, we find Anglo-F. *mortuarie*, Year-Books of Edw. I. ii. 443.

**MOSLEM.** Arab. *muslim*, a righteous man; lit. a participial form, 4th conj., from *salama*, to be tranquil, at rest, to have done one's duty, to have paid up, to be at perfect peace. It implies 'one who strives after righteousness.' See Deutsch, *Literary Remains*, p. 120, for a full explanation of this great word.—A. L. M.

**MOSQUITO.** 'The Spaniards call them [the flies] *Musketas*;' E. Garner, ed. Arber, v. 275 (ab. 1583).

**MOTET.** This actually occurs as early as in Wyclif, English Works, ed. Matthew (E. E. T. S.), p. 91, l. 4 from bottom.

**MOTH.** The G. *motte* is not a true High-G. word, but merely borrowed from Low German. See Weigand; who also denies the connection between A. S. *moððe* and A. S. *maðu*. If there be no connection, we may still refer *ma-ðu* to the Teut. base MA, to mow, as already said; cf. Fick, iii. 224. And perhaps A. S. *moððe*, also spelt *mokða*, may be allied to Skt. *makshikā*, a fly (by equating A. S. *mok* = *mak* to Skt. *mak*).

**MOULD (1), l. 9.** The adj. *mould-y* is only related to *mould*, crumbling earth, when used with direct reference to such mould, which is very seldom the case. The word *mouldy*, as commonly used, is a different word altogether. See *Mouldy* (below).

**\*MOULD (3), rust, spot.** (E.) Perhaps only in the compound *iron-mould*. Here *mould* is a mere corruption of *mole*, a spot; the added *d* was prob. due to confusion with *moled*, i. e. spotted. 'One droppe of poysyn infecteth the whole tunne of Wine; . . . one yron *Mole* defaceth the whole peece of Lawne;' Lyly, *Enphues*, ed. Arber, p. 39. See further under *Mole* (1).

**\*MOULDY,** musty, fusty. (Scand.) In Shak. i Hen. IV, ii. 4. 134; iii. 2. 119. This is an extremely difficult word. It has probably been confused with *mould* (1), supposed to mean dirt, though it properly means only friable earth. It has also probably been confused with *mould* (3), rust, spot of rust. But with neither of these words has it anything to do. It is formed from the sb. *mould*, fustiness, which is quite an unoriginal word, as will appear. For an example of this sb., compare: 'we see that cloth and apparell, not aired, doe breed moathes and *mould*;' Bacon, *Nat. Hist.* § 343. This sb. is due to the M. E. verb *moulen*, to become mouldy, to putrefy or rot, as in: 'Let us not *moulen* thus in idlenesse;' Chaucer, C. T. Group B. l. 32. The pp. *mouled* was used in the precise sense of the mod. E. *mouldy*, and it is easy to see that the sb. was really due to this pp., and in its turn produced the adj. *mouldy*. Stratmann cites 'þi *mouled* mete,' i. e. thy mouldy meat. *Political Poems*, &c., ed. Furnivall, p. 181; *mouled bred*, i. e. mouldy bread, *Reliquiæ Antiquæ*, i. 85; 'Pannes *mouled* in a wiche,' clothes lying mouldy in a chest; Test. of Love, b. ii., in Chaucer's Works, ed. 1561, fol. 296, col. 1. So also *mouled, moulde, mucidus*; from *moule, mucidare*, *Catholicon Anglicum*, q. v. Todd cites: 'Sour wine, and *mouled* bread;' Abp. Cranmer, Ans. to Bp. Gardiner, p. 299. With which compare: 'Very coarse, hoary, *moulded* bread,' Knollys, *Hist. of the Turks* (Todd).

β. The oldest spelling of the M. E. verb is *muulen*. 'Oðer leten pinges *muulen* oðer rusten'—or let things grow mouldy or rusty; Ancrén Riwe, p. 344, l. 4. We also find '*muled* pinges'—mouldy things, id. p. 104, note A.—Icel. *mygla*, to grow musty. Formed, by vowel-change of *u* to *y*, from Icel. *mugga*, mugginess. See *Muggy*. Thus *mould* is *mugginess*; the notions of muggy and mouldy are still not far apart. Cf. also Swed. *mögla*, to grow mouldy, *mögel*, mouldiness or mould; *möglig*, mouldy. Der. *mouldi-ness*; also *mould*, verb, put for *moul*, Spenser, F. Q. ii. 3. 41. See note on *Mould* (1) above.

**MOUTH.** To the cognate forms add G. *mund*.

**MULLET (2).** Cf. *moletys*, pl., Book of St. Albans, pt. ii. (Of Arms) fol. b 3, back; *molet*, sing., id. fol. f 7, back. Anglo-F. *molet*, a mullet (in heraldry), A. D. 1399; Royal Wills, ed. Nichols, p. 181.

**MUMMY.** 'Take *Momyan*, oderwise called *momy* among Potiaries;' Book of St. Albans, fol. c 3. This preserves the final *n* of Pers. *mumayin*.

**MUSCLE (2).** The A. S. form *muscle*, apparently used as a plural, occurs very early, viz. in Ælfred, tr. of Bede, bk. i. c. 1. 'Conchā, *musclan*, *scille*;' Mone, *Quellen*, p. 340.

**MUSE (1).** There are difficulties about this word. I give the solution proposed by Diez, which seems to me the best. Indeed, I find, that the word *muse* proves to have been in actual use as a term of the chase, precisely as I conjectured. 'And any hounde fynd or *musyng* of hir mace Ther as she hath byne,' i. e. if any hound find, or makes a scenting of her [the hare] where that she hath been; Book of St. Albans, fol. e 6. Here *musyng* = a sniffing, scenting. See *musari*, *muse*, *musel*, *muser*, in Bartsch (*Chrestomathie Française*).

**MUTE (2).** 'Yowre hawke *mutessith* or *mutilh*;' Book of St. Albans, fol. a 6, back.

**MUTTON.** If we reject the Celtic origin, we may fall back upon the explanation given by Diez. The Celtic words may all have been borrowed from Low Latin, and they cannot be satisfactorily explained as Celtic. See Ducange, s. v. *castrones*, who has: 'oves, *moltiones*, *castrones*, vel agnellos.' (A. L. Mayhew.)

**MYSTERY (2).** Cf. Anglo-F. *mister*, a trade, Langtoft's Chron. i. 124; Stat. of the Realm, i. 311, an. 1351.

**NAG.** Owing to the derivation from Du. *negge*, we actually find the spelling *neg*, in North's Life of Lord Guildford, ed. 1808, i. 272 (Davies).

**NAKED.** The verb *nacian* or *ge-nacian* occurs in the Old Northumbrian gloss of Mark, ii. 4, where Lat. *nudauerunt* is glossed by *ge-nacedon*.

**NARD.** Rather (F., = L., = Gk., = Heb., = Pers., = Skt.) The Gk. *νάρδος* may have been borrowed from Heb. *nard*, nard; the Heb. word being from the Persian, and that from the Skt.

**NEAP.** Cf. also Swed. *knapp*, scanty, scarce, narrow, sparing; *knappa*, to pinch, stint.

**NEGRO.** It is suggested that this is from Port. *negro*, black, not from Span. *negro*, black. It is surely very hard to decide, and cannot greatly matter. For my own part, I think Shakespeare and his contemporaries had it from Spanish.

**NEPHEW.** Cf. Anglo-F. *nefu*, Langtoft's Chron. i. 402; *nevu*, Vie de St. Auban, l. 1328.

**NESH.** The A. S. nom. is *anesce* rather than *anesce*. (T. N. Toller.)

**NIGHTMARE.** We also find Pol. *mara*, *mora*, nightmare, Bohem. *múra*, Russ. *kiki-mora*, phantom. Cf. also Skt. *māra*, death, killing, obstruction; from the same root.

**NIGHTSHADE.** The G. is *nachtschatten*, which Weigand compares with O.H.G. *nahtscato*, though the latter was only used in the sense of 'shadow of night.' The Du. is *nachtschade*, which Wedgwood inadvertently gives as the G. form. He probably means that one name for 'nightshade' in Swed. dialects is *nattskate-gräs*, which seems to be named from Swed. dial. *nattskata*, a bat; and that this last word is cognate with G. *nachtschade*, a night-jar, night-raven. This gives to *nattskate-gräs* the sense of 'night-jar-grass,' but does not at all explain E. *nightshade*, Du. *nachtschade*, G. *nachtschatten*, in which the second syllable is certainly 'shade.' It seems simpler to confess our ignorance of the reason for which this name was given.

**NINEPINS.** Ben Jonson speaks of '*nine-pins* or keils,' Chlo-ridia, The Antimasque.

**NIT.** The A.S. *hnitan* is also used in the sense to dash or strike, as in speaking of the collision of armed hosts; see Grein.

**NITRE.** Cf. Gk. *νίτρον*, soda; prob. from a Semitic source; cf. Heb. *nether*, Prov. xxv. 20, Jer. ii. 22; see Septuagint and Vulgate. — A. L. M.

**NOCTURN.** The Lat. *nocturnus* may also be divided as *noct-ur-nus*; cf. *di-ur-nus*. Roby divides it as *noctu-rnus*, from *noctu*, by night, but enters it under the suffix *-ur-no-*. My division as *noc-tur-nus* = Gk. *νυκ-τερ-νός*, is that given by Vaníček.

**NODDLE.** The word *knod*, though not occurring in M. E., occurs in the Kentish *nod*, the nape of the neck (Kennet, 1695, E. D. S.); Sussex *nod*, the same. See Palmer, Folk-Etymology.

**NONAGE.** Orig. a law-term; Anglo-F. *nonage*, Year-Books of Edw. I. ii. 151.

**\*NONCHALANT**, careless. (F., = L.) Modern; not in Todd's Johnson. — F. *nonchalant*, 'careless,' Cot.; pres. pt. of O. F. *nonchaloir*, 'to neglect, or be careless of;,' Cot. = F. *non*, not; *chaloir*, 'to care, take thought for;,' id. Cf. O. F. *chaloir*, *caloir*, in Bartsch; also Anglo-F. *nunchaler*, to be careless, Life of Edw. Conf. 4519. — Lat. *non*, not; *calere*, to glow, be animated. See Caldron. Der. *nonchalance*, sb., from F. *nonchalance*, carelessness, indifference.

**NOOSE.** To be marked as (F., = L.). Certainly from O. F. *nou*, mod. F. *nœud* (Lat. *nodus*), a knot. The difficulty is to account for the final *s*. Perhaps = O. F. *nous*, preserved as a nom. case equivalent to Lat. *nodus* (cf. *fils = filius*); or perhaps = O. F. *nous*, nom. pl. Hardly from the adj. *noeux*, knotty.

**NOSEGAY.** The use of *gay* in the sense of a gay or showy object occurs in a quotation from N. Breton, ed. Grosart, given by Davies in his Supp. Glossary. Breton says: 'And though perhaps most commonly each youth is giuen in deede to follow euery gaye;,' Toys of an Idle Head, p. 28.

**NOZZLE.** Cf. 'Ansa, *nozzle*,' Wright's Voc. ii. 6 (11th cent.). This looks like the same word.

**NUZZLE.** So also Swed. *nosa*, to smell to, to snuff; *nosa på all ting*, to thrust one's nose into every corner (Widgren).

**NULL.** Perhaps (F., = L.) rather than L.; for it may have come in as a law-term. Cf. Anglo-F. *nulle*, Stat. of the Realm, i. 334. an. 1353; *nul*, Vie de St. Auban, l. 573. Cf. 'null and void.'

**NUNCHEON.** The statement that *nuncheon* was turned into the modern *luncheon* is needless, and unsupported. The words are quite distinct, as is rightly stated, s. v. *Luncheon*, at p. 345.

**OAKUM.** That the orig. sense of A. S. *dcumba* was 'that which is combed away,' appears from the fact that it occurs as a gloss to L. *putamen*, i. e. that which is cut away; Mone, Quellen, p. 407.

**OBIT.** M. E. *obite*, A.D. 1447; Royal Wills, ed. Nichols, p. 285; Anglo-F. *obit*, A.D. 1381; id. p. 98.

**OBSEQUIES.** Anglo-F. *obsequies*, pl., Liber Custumarum, p. 225. **OBSTACLE.** For the suffix *-culo*, see Roby, 3rd ed. pt. 1, § 862. 2 (c) 2. So also in Oracle, Receptacle.

**\*ODALISQUE**, a female slave in a Turkish harem. (F., = Turk.) 'Sleek *odaliques*;' Tennyson, Princess, ii. 63. = F. *odalisque*, the same (Littré); better spelt *odalique* (Devic). = Turk. *odaliq*, a chambermaid. = Turk. *oda*, a chamber, a room; Zenker's Dict. p. 115.

**OGLE.** The verb to *ogle* is used by Dryden, Prol. to the Prophetess, l. 45; the sb. occurs in The Spectator, no. 46. 'The city neither like us nor our wit, They say their wives learn *ogling* in the pit;' T. Shadwell, Tegue o Divelly, Epilogue, p. 80 (1691). A sidenote says: 'A foolish word among the canters for glancing.' It is thus one of the cant words introduced from Holland.

**OMBRE.** Mentioned in Wycherley, Plain Dealer, iv. 2 (1677).

**ONE** (1). Spelt *won* in 1536 by Sir W. Kyngston; and both *won* and *woon* by Hen. VIII. himself in 1544; see Orig. Letters, ed. Ellis, ii. 59, 130. Spelt *wone* in Roy, Rede Me, ed. Arber, p. 117 (1528). Roy even has *wolher* for *other*; p. 60, l. 17.

**ONION.** Anglo-F. *oynoun*, Liber Albus, p. 238.

**ONYX.** The M. E. form *oniche*, occurring in Mandeville's Travels, p. 219, is taken from French. It is spelt *onyche* in Cotgrave.

**OOZE.** Cf. 'oes or mire;' E. Webbe, Travels (1590), ed. Arber, p. 32. The initial *w* is preserved in the Northants. *weez* or *wooz*, to ooze (Miss Baker). She gives an example of *weez* as a verb, to ooze out, answering to an A. S. *wēsan\** formed from *wōs* by vowel change of *ō* to *ē*.

**ORAL**, l. 5. Instead of ✓AN, Vaníček refers us to ✓AS, to breathe, to be, whence also E. *is*. But see Fick, i. 486.

**ORANGE.** M. E. *orange*, Allit. Poems, ed. Morris, B. 1044; *orange*, Prompt. Parv. (see Way's note). Cf. Skt. *nāraṅga*, an orange-tree.

**ORANG-OUTANG.** 'An *oran-outang* o'er his shoulders hung;' Garth, Dispensary, c. v. l. 150 (ab. 1696).

**ORE.** The etymology of A. S. *ór* is difficult, but it is probably only a variant of *ár*, copper, brass. Both the A. S. *ár* and Lat. *æs* were used vaguely; Lewis and Short give, as the first sense of *æs*, 'any crude metal dug out of the earth.' Fick ranges A. S. *ár* under the Teut. form *ALSA* (iii. 5); and Lat. *æs* under the Aryan form *AYAS* (i. 507). ¶ Wedgwood regards *ore* as a contraction of the Teut. word seen in G. *ader*, a vein; but the A. S. word for vein was *ædre*, *dadr*, a fem. sb., distinct from *ór*, *ore*, and *óra*, a coin (of a certain value); *ór*, like *ár*, was prob. neuter. Surely *ór* and *ædre* are a long way apart, and I wholly dissent from such a notion.

**\*ORGULOUS**, proud. (F., = O.H.G.) The reading in modern editions for *orgillous*, Shak. Troil. prol. 2. Palsgrave has: '*Orguyllous*, *prowdre*, *orgueilleux*.' M. E. *orgeilus*, O.E. Misc. p. 30, l. 23; cf. Sir T. Malory, Morte Arthure, bk. xxi. c. 1. Anglo-F. *orguyllus*, Langtoft's Chron. i. 54. = O.F. *orguillus* (11th cent.), later *orgueilleux*, 'proud,' Cot. = O.F. *orguil*, *orguel*, *orgoilo*, mod. F. *orgueil*, 'pride,' id. [Cf. Span. *orgullo*, orig. *urgullo*, as shewn by l. 1947 of the Poem of the Cid, Ital. *orgoglio*, pride.] From a supposed O.H.G. sb. *urguoli\**, pride; formed from O.H.G. *urguol*, remarkable, notable (Graff, iv. 153). See Diez, Scheler, Littré. Scheler further cites O.H.G. *urgilo*, proud (without a reference); Wackernagel has *urgúl*, an old boar, which is thought to be closely related. Cf. A.S. *orgellice*, arrogantly, in Ælfred, tr. of Boethius, c. 18, § 4.

β. The O.H.G. word is compound; the prefix *ur-* answers to A. S. *or-*, Goth. *us*, out, and has an intensive force, as explained under *Ordeal*. γ. The latter part of the word is not clear; the vowel shews that it is hardly related to A. S. *gál*, luxury, or to G. *geil*, rank. It is rather to be connected with the E. verb to *yell*, A.S. *gellan* (pt. t. *geall*, pl. *gollon*, pp. *gollen*), in connection with which Fick cites O. Norse *gollir*, with resounding voice. See Fick, iii. 105; and see *Yell*. Cf. also G. *gaul*, a stallion, M. H. G. *gúl*, a boar, a word of obscure origin.

**ORISON.** I have received the following criticism. 'Treat *-tio* as *-tor*; there is no need of interposing the passive participle, which contributes nothing to the sense.' My reason for mentioning the passive participle is that it is better known than the supine, and for all practical purposes does just as well. I think there is certainly a need to mention the [form of the] passive participle, as it contributes something to the *form*. Thus Roby, in his Lat. Grammar, 3rd ed. pt. i. § 854, well explains the suffix *-tion-* as helping to form 'abstract feminine substantives formed from supine stems,' and instances *accusatio* (from *accusatus*, supine). This is precisely what I intend, and I am convinced that it is right.

**\*ORLE**, in heraldry, an ordinary like a fillet round the shield, within it, at some distance from the border; in architecture, a fillet. (F., = L.) F. *orle*, fem. 'a hem, selvidge, or narrow border; in blazon, an *urle*, or open border about, and within, a coat of arms;,' Cot. = Low Lat. *orla*, a border, edge; in use A.D. 1244 (Ducange). This answers to a Lat. form *orula\**, not found, dimin. of *ora*, border, edge, margin.

**ORRERY.** 'And makes a universe an *orrery*;' Young, Night Thoughts, Night 9. The barony of Orrery derives its name from the people called *Orbraighe*, descendants of *Orb*; see Cormac's Glossary, ed. Stokes, 1868, p. 128. (A. L. Mayhew.)

**ORRIS.** Spelt *yaeros*, A. Borde, Introd. of Knowledge, ed. Furnivall, p. 94, l. 24; p. 288, l. 19 (ab. 1542).

**OUCH, NOUCH.** Cf. Anglo-F. *nouche*, Stat. of the Realm, i. 380, an. 1363; *nusche*, Vie de St. Auban, l. 20.

**OUNCE** (2). I find, in Cotgrave, *lonce*, 'the ounce, a ravenous beast;' also *once*, 'the spotted ounce, or lynx.' This gives early examples of the E. word, and shews that the F. had both *lonce* and *once*.

**OUST.** Anglo-F. *ouster*, Year-Books of Edw. I. i. 113; Stat. of the Realm, i. 159, an. 1311.

**OUTLINE.** 'The painters, by the virtue of their *outlines*, colours, lights, and shadows,' &c.; Dryden, Parallel bet. Painting and Poetry, 1694 (repr. 1882, p. 139). This is the passage which Todd cites.

**OWN** (3). Add: Swed. *unna*, to grant, allow, admit.

**OYER.** Cf. Anglo-F. *oier* et *terminer*, to hear and determine, Stat. of the Realm, i. 44, an. 1276; Anglo-F. *oyer*, a hearing (verb infin. as sb.), Year-Books of Edw. I. i. 73.

**OYEZ.** Anglo-F. *oyez*, Stat. of the Realm, i. 211 (ab. A.D. 1286). See above. We even find the imp. sing. *oy!* used as an exclamation by a messenger in the Cov. Mysteries, p. 94.

**OYSTER.** Anglo-F. *oyster*, Liber Albus, p. 244.

**PACK.** Perhaps not (C.), but (L.). This can hardly be of ultimate Celtic origin, as the initial Aryan *p* is lost in the Old Celtic languages. In Teutonic, *p* is also extremely scarce as an initial letter. Hence, we are led to suppose that the word is really of Latin origin, although the Low Lat. *paccus* is not found early. The ✓PAK, to fasten, is, however, well represented in Latin, and it seems reasonable to refer the word to this root.

**PAD** (a). In Harman's Caveat, 1567, p. 84, we find *aygh pad* = highway. An example of *pad* in the same sense (in Ben Jonson) is given under **Cant** (1), p. 91 above.

\***PADDY**, rice in the husk. (Malay. = Skt.) Malay. *pádi*, rice in the husk; the same as Karnáta (Canarese) *bhatta*, *bhattu*, 'rice in the husk'; commonly called by Europeans in the S. of India *batty*, in the N. *paddy*, both derived apparently from this term, which again is derived from the Skt. *bhaktta*, properly, not raw, but boiled rice; H. H. Wilson, Gloss. of Indian Terms, pp. 79 and 386. = Skt. *bhaktta*, food, boiled rice; orig. pp. of *bhāj*, to divide, take, possess (Benfey).

**PADLOCK.** The word occurs much earlier. Florio (ed. 1598) translates Ital. *locchetto* by 'a padlocke, a little padlocke, such as we vse upon trap-doors.'

**PAGEANT.** In the Cov. Mysteries, p. 1, we find: 'In the fyrst *pagent*, we thenke to play How God dede make, &c. Here the 'first *pagent*' is the first scene. The Lat. *pagina* occurs in the Gloss. to Liber Albus, iii. 470, where the editor suspects it to be wrong (though it is quite right), but afterwards compares it with the form *pegma*, of Gk. origin. An important example of M. E. *pagyn* (without the added *t*) occurs in Wyclif's Works, ed. Arnold, i. 129, l. 5; 'And þes *pagyn* playen þei' = and this pageant they play.

**PAGODA.** 'They haue their idols . . . which they call *Pagodes*,' Hackluyt, Voyages, 1599, ii. 253. The allusion is to the people of Beejapoor, not far to the E. of the Portuguese settlement of Goa.

**PALATE.** We also find M. E. *palase*, the palate, Cath. Angl. p. 396, s. v. *tunge*. This is precisely *F. palais*.

**PALFREY.** With Low Lat. *ueredus* cf. W. *gorwydd*, a horse; Rhys, Celtic Britain, p. 295.

**PALL** (2), to become vapid. Not (C.), but (F., = L.). This account requires much correction; see note on **Appal** above. *Palsgrave* is right. Either *pall* is from O. F. *paslir*, *pallir* (F. *pálir*), to grow wan or pale; or it is a shortened form of *appal*, which is from the same source with the mere addition of the prefix *a-* (Lat. *ad*).

**PALLET** (1). Anglo-F. *paillette*, straw, Bestiary, l. 451.

**PALTRY.** Cf. G. *spalten*, to split.

**PAMPHLET.** A curious instance of Low Lat. *panfletus* occurs: 'Revera libros non libras malumius, codicesque plusquam florenos, ac *panfletos* exiguos in crassatissimas pretulimus palfridis,' Rich. de Bury, Philobiblon, c. 8. The E. *panflet* occurs in the last paragraph of a Treatise on Fishing (1496).

\***PANNAGE**, food of swine in woods; money paid for such food. (F., = L.) Obsolete; see Blount's Nomo-Lexicon, Todd's Johnson, &c. Also spelt *paunage*, and even *pownage*; see Chaucer, tr. of Boethius, ed. Morris, p. 180, l. 7. Anglo-F. *panage*, Year-Books of Edw. I. i. 63, ii. 135. = O. F. *pasnage*, 'pawmage, mastage, monie . . . for feeding of swine with mast;' Cot. From a Low Lat. type *pastionaticum*\*, *pannage*. Ducange gives the corrupted form *pasnadium*, and also the verb *pastionare*, to feed on mast, as swine. = Lat. *pastio*, a grazing, used in Low Lat. with the sense of right of pannage. = Lat. *past-um*, supine of *pasce*, to feed; see **Pastor**.

**PANT.** Cf. 'that made my heart so *panck* ever since, as they say,' Dryden, Wild Gallant, Act v. sc. 3. A hawk was said 'to *panie*,' when short-winded; Book of St. Albans, fol. b6, back. We may perhaps compare *pank* with *spank*, q. v.

**PANTALOON.** Alban Butler (Lives of Saints) gives St. Pantaleon's death under the date July 27, A.D. 303. Sir H. Nicolas gives his day as July 28. Called in the Gk. church St. Panteleemon.

**PANTHER.** Not (F., = L., = Gk.), but (F., = L., = Gk., = Skt.). The Gk. *πάθος* was almost certainly borrowed from Skt. *pundarika*, a tiger; and then altered so as to give it an apparent Gk. form. The Skt. word is not given by Benfey with this meaning in his Dictionary, but he cites it elsewhere, and the word is well authenticated; see the St. Petersburg Skt. Dict., and Curtius, ii. 28.

**PARADISE.** It is now known that the Gk. *παράδεισος* is borrowed from the Zend or Old Persian *pairidaēza*, an enclosure, a place walled in. = O. Pers. *pairi*, around; and *diz*, to mould or form, cognate with Skt. *dih*. 'The root in Skt. is DIH or DHIH (for Skt. *h* is Zend *z*), and means to knead, squeeze together, shape; whence also Skt. *dehi*, Gk. *τοίχος*, a wall;' Max Müller, Selected

Essays, 1881, i. 130. See also *pairidaēza* in Justi, Handbuch der Zendsprache. See ✓DHIGH, no. 168, at p. 736. If E. *dike*, as is probable, is cognate with Gk. *τοίχος*, then *paradise* is (to coin a hybrid word) a '*paridike*,' orig. an enclosure surrounded with a mud wall. See The Academy, Feb. 28, 1882, p. 140.

**PARAMOUNT.** The following are examples of Anglo-F. *paramont*. 'Et *paramont* la tombe,' and above the tomb; '*paramont* les estalles,' above the choir-stalls; Will of Edw. Black Prince (1376); Royal Wills, ed. Nichols, pp. 67, 70. We also find it as an adv., spelt *paramount*, with the sense 'more'; Liber Albus, p. 390.

**PARASITE.** It should be noted that the invidious sense of the word is unoriginal. The word is of religious origin, and had reference to a class of priests who (probably) had their meals in common. See Liddell and Scott; also Plutarch, Solon, 24.

**PARCH.** Delete the first section. I have now no doubt that this word is (F., = L.), being merely a doublet of *pierce*. In the first place, we often find M. E. *perchen*, to pierce; of this I have already given two examples, to which add: 'A crown of thorn xal *perchym* [shall pierce] myn brayn,' Coventry Mysteries, p. 238; also '*perche* myne herte,' Religious Pieces, ed. Perry, E. E. T. S. p. 85, l. 65; and see *perche*, to thirle, in Cath. Angl. p. 276, note 4. Next, the change from *perch* to *parch* is perfectly regular and common; cf. *dark* from M. E. *derk*, *sark* from M. E. *serk*, *parson* from M. E. *persone*, &c. Lastly, the change of sense is due to the metaphor 'to pierce with cold,' of which 'to *parch* with heat' is the correlative. Cf. Cleveland *pearching*, piercing, said of cold or a cold wind (Atkinson); to *perish* (i.e. pierce) with cold, common in many dialects, from M. E. *perishen*, variant of *percen*, to pierce, as in P. Plowman, B. xvii. 189 (footnote). Cf. also Milton's lines: 'The *pearching* air Burns froze;' P. L. ii. 594. Also '*Pearching*, cold, penetrating, pinching;' R. B. Peacock, Lonsdale Glossary. 'It's a *pearchin* cold wind, this!' W. Dickinson, Cumberland Glossary (E. D. S.). *Parced* (= pierced) occurs in Arnold's Chron. (1502), ed. 1811, p. 145. And observe that *percher*, to pierce, is the Walloon form of F. *percer*; see Sigart.

**PARD.** Cf. also Skt. *pridāku*, a leopard (Benfey).

\***PARIAH**, an outcast. (Tamil.) Spelt *paria* in the story called The Indian Cottage, where it occurs frequently. From 'Tamil *paraiyan*, commonly, but corruptly, *pariah*, Malayálm *parayan*, a man of a low caste, performing the lowest menial services; one of his duties is to beat the village drum (called *parai* in Tamil), whence, no doubt, the generic appellation of the caste;' H. H. Wilson, Glossary of Indian Terms, p. 401.

**PARLIAMENT.** Anglo-F. *parlement*, Stat. of the Realm, i. 26, A.D. 1275. We find Lat. *parlamentum* in Matt. Paris, p. 696, under the date 1246, and *parliamentum*, in Matt. Westminster, p. 352, under the date 1253; see Stubbs, Select Charters, pt. vi.

**PARSON.** Cf. Selden's Table-Talk, s. v. *Parson*.

**PARTAKE.** We also find *partetaker* in Roy, Rede Me, ed. Arber, p. 85 (A.D. 1528).

**PARTICIPLE.** M. E. *participyl* (15th cent.), Reliq. Antiq. ii. 14.

**PARTNER.** Anglo-F. *parcener*, *parsenere*, Year-Books of Edw. I. i. 155; *parcener*, id. 45. See **Coparcener** above, p. 795.

**PATE.** Not (F., = G.), but (F., = G., = Gk.).

**PATOIS.** Occurs in Smollett, France and Italy, Letter xxi (Davies). Smollett gives a comic etymology from Lat. *patavinitas* (1), and accuses Livy of writing patois.

**PAW.** Not (C.), but prob. (F., = Low G.?). The W. and Corn. forms are, however, borrowed from English, and the Bret. form from O. French; see Phil. Soc. Trans. 1869, p. 209. The E. word is, then, from O. F. *poe*, a paw, also found as *pote* (see above reference), which is the same word as Prov. *pauta*, a paw, Catalan *pota* (Diez, s. v. *poe*, p. 659). = Low G. *pote*, a paw; cf. Du. *poet*, G. *pfote* (from Low G.). These words seem to be further allied to Span. *pata*, a paw, F. *patte*; but the nature of the relationship is not clear. Weigand derives the G. words from the F. *patte*. Scheler supposes them to be from a common imitative root, seen also in Gk. *παρεῖν*; see **Patrol**, **Path**.

\***PAWNEE**, drink; as in *brandy-pawnee*, Thackeray, Newcomes, ch. i. (Hind., = Skt.) Hind. *pāni*, water (also in Bengali, and other dialects); Wilson, Gloss. of Indian Terms, p. 397. = Skt. *pāniya* (Wilson), allied to *pāna*, drinking, beverage (Benfey). = Skt. *pā*, to drink; cf. E. *potation*.

**PAY** (2). If we could find any early use of this word, I would rather derive it from French. There was an O. F. *poier*, to pitch, found in the 13th century; see Littré, s. v. *poisser*. The corresponding Norman (Anglo-F.) form would have been *poier*, whence E. *pay* would result; cf. Anglo-F. *lei*, law, *fei*, faith (F. *loi*, *foi*). The O. F. *poier* is from Lat. *picare*, just as before.

**PAYNIM.** Cf. Anglo-F. *paenime*, heathen lands; Life of Edw. Conf. l. 336.

**PEA.** The dat. pl. *pisum* occurs in the Old Northumb. gloss. of Luke, xv. 16.

**PEA-JACKET**, last line but one. Still, the *W. pais* can hardly be a related word. Prof. Rhys derives *W. pais*, formerly *peis*, from Lat. *pexa*, i. e. *pexa uestis* or *pexa tunica*. The Lat. *pexus*, combed, having the nap on, is the pp. of *pectere*, to comb.

**PEAL**. 'Of the swete *pele* and melodye of bellys;' Monk of Evesham, c. lvii; ed. Arber.

**PEAT**. Gervase Markham calls the burning of weeds or furze to manure the ground a 'burning of *Baite*;' Farewell to Husbandry, 1649, p. 21.

**PECK** (2). Cf. Anglo-F. *peck*, a measure, Stat. of the Realm, i. 321, an. 1352; *pek*, Liber Albus, p. 335.

**PEDIGREE**. The spelling *petit degree* occurs in Stanyhurst, tr. of Æneid, ed. Arber, p. 14, l. 14; but this is probably a form of Stanyhurst's own, and proves nothing; for he also writes *pettegrye*, p. 30, l. 2.

\***PEEL** (4), a small castle. (F., = L.) Used by Burns, The Five Carlins, st. 5; see Jamieson. M. E. *pel* (also *pelle*, *pell*), Chaucer, Ho. of Fame, l. 1310 (iii. 220); *peill*, pl. *pelis*, Barbour, Bruce, 10. 137, 147. The same word as M. E. *pelle*, P. Plowman, C. xxii. 366; cf. 'I dwelle in my *pelle* of ston,' Torrent of Portugal, ed. Halliwell, 375; 'Grete *pylis* and castells;' Cov. Mysteries, p. 210. Latinised as *pela*, in a Charter, A. D. 1399 (Ducange). Merely another form of *pila*, in the sense of 'edifice,' as in Milton, P. L. i. 722; see remarks on *Pile* (1), below. Cf. W. *pill*, a shaft, stem, stock, stronghold, which is merely borrowed from E. (and F.) *pila*; Cotgrave has, among the meanings of *pila*, 'the bulke or body of a great tree.' The change of vowel, from *i* to *e*, is rare, but occurs in F. *carène* = Lat. *carina*; we have also *pease*, M. E. *pese*, from Lat. *pisum*.

**PEEP** (1). Cf. 'A *pepe* of chekynns (chickens);' Book of St. Albans, fol. f 7, l. 4.

**PEEP** (2). The particular expression *day-pipe* or *peep of day* is ingeniously explained with reference to the *piping* or *matin-song* of the birds in Palmer's Folk-Etymology. This is probably right, and furnishes another link between *peep* and *pipe*; cf. **PEEP** (1). But it does not so well explain Palsgrave's *je pipe hors*, of which I think I have suggested the right explanation. I may add that the passage in Palsgrave to which Wedgwood refers occurs at p. 804, col. 1 of the reprint, where we find: 'At daye pype, a la *pipe du jour*.' So also: 'by the pype of daye;' Life of Lord Grey, Camden Soc., p. 23.

**PEG**. See the account of **PILOT** below; we may connect *peg* with Dan. *pegepind*, a pointing-pin, from *pege*, to point, a verb which is prob. connected with *pig*, a point, and is certainly the same word as Swed. *peka*, to point.

**PENNY-ROYAL**. We find Lat. *pulegium*, O. F. *puliol*, in Wright's Voc. i. 139; and O. F. *puliol* real to translate Lat. *origanum*, id. 140 (as already noted).

**PENTHOUSE**. Anglo-F. *pentiz*, pl., Liber Albus, p. 271; spelt *appentices*, pl., id. 288.

**PEREMPTORY**. Anglo-F. *peremptorie*, Year-Books of Edw. I. i. 245; *peremptori*, id. ii. 115.

**PERENNIAL**. Or we might explain Lat. *perennis* as 'lasting through the year.'

**PERIWIG**. 'Galerus, an hatte, a pirwike;' Cooper's Thesaurus (1565). 'The perwyke, la *perruque*;' De Wys, in app. to Palsgrave, repr. p. 902, col. 1 (ab. A. D. 1532).

**PERIWINKLE** (2). Halliwell gives prov. E. *pennywinkle*, a periwinkle, which is a fairly correct form, directly descended from A. S. *pinewincla* and Lat. *pina*. Cf. Gk. *πιννα*, *πιννη*, the *pinna marina*; also, a kind of mussel.

**PERRY**. M. E. *pereye*, Will. of Shoreham, ed. Wright, p. 8, l. 23. = O. F. *peré*, *peiré*, *perey*, perry (Roquefort); whence mod. F. *poiré*. This explains the E. form correctly, and at once.

**PERUSE**. I am confirmed in the etymology given by the use of this word in Fitzherbert's Book of Husbandry, first printed in 1523, so that he is a very early authority for it. He uses it just in the sense 'to use up,' or 'go through,' as if from *per-* and *use*. Thus a shepherd is instructed to examine all his sheep, 'and thus *peruse* them all tyll he haue done;' § 40, l. 23. The farmer is to number his sheaves, setting aside a tenth for tithes, 'and so to *peruse* from lande to lande, tyll he haue trefwely tythed all his corne,' § 40, l. 7; &c. See my edition, p. xxix. As a good instance of a similar word take *perstand*, to understand, of which Davies says that it occurs several times in Peele's Clyomon and Clamydes. In Palmer's Folk-Etymology, an attempt is made to prove the existence of the apocryphal word to *pervise* by adding the spelling *pervysing* (sic), which really stands for *perusing* = *perusing*, and only furnishes an additional instance of *peruse*.

**PETRIFY**. Not (F., = L., = Gk.), but (F., = Gk. and L.).

**PEW**. Anglo-F. *pui*, a stage, platform, &c.; see Liber Custumarum, p. 216, and Glossary.

**PHARISEE**. Gk. *φarisaios*, Pharisees; from the Aramaic (not

Hebrew) *Perishin*. See Smith's Bible Dict.; Gesenius, 8th ed., s. v. *pirash*, to separate.—A. L. M.

**PHEASANT**. Anglo-F. *fesaunt*, Liber Custumarum, p. 304.

**PTHISIC**. 'Tysike, *tisis*; *tisicus*, qui patitur illam infirmitatem;' Cath. Angl. (1483).

\***PICE**, a small copper coin in the E. Indies. (Maráthi.) From Maráthi *paísá*, a copper coin, of varying value; the Company's *paísá* is fixed at the weight of 100 grains, and is rated at 4 to the *ana*, or 64 to the rupee; H. H. Wilson, Gloss. of Indian Terms, p. 389.

**PICNIC**. That the latter syllable is connected, as I supposed, with *knick-knack*, appears from the fact that *nicknack* was another name for a *picnic*. 'Janus. I am afraid I can't come to cards, but shall be sure to attend the repast. A *nick-nack*, I suppose? Cons. Yes, yes, we all contribute as usual; the substantials from Alderman Surloin's; Lord Frippery's cook finds fricassees and ragouts;' &c. Foote, The Nabob, Act 1. See Davies, Supp. Glossary.

**PIDDLE**, to trifle. (Scand.?) The sense 'to deal in trifles,' assigned to this verb at p. 441, is not justified. It means rather to trifle with a thing, as if picking at it with the fingers; Todd's Johnson gives one sense as 'to pick at table, to eat squeamishly,' with a quotation from Swift. Wedgwood observes that Skinner gives *pitlle* as another form of the word; and we also find the variant *pettle*, to trifle (Halliwell). Thus *dd* is for *tt*, and we should take the form *pitlle* as the older one, which exactly agrees with the Scand. form. = Swed. dial. *pitlla*, to keep picking at, frequent. of Swed. *peta*, to pick (Rietz). Perhaps allied to Swed. dial. *peka*, to pick, and Swed. *picka*, E. *pick*. I do not now think it is connected with *peddle*.

**PIKE**. We find O. Northumb. *horn-pic* as a gloss, to *pinnam* (*templi*) in Luke, iv. 9. The Aryan initial *p* is lost in Celtic; but we may regard *pika* (and the numerous words allied to it) as being borrowed (through Celtic) from Latin, the initial *s* of *spica* being lost. The Wallachian *pisc*, Engadine *piz*, the peak of a mountain, may likewise be plausibly explained from Lat. *spica*. Compare **SPIT** (1).

**PILE** (1), a heap. At p. 443 I have inadvertently omitted to separate the senses of F. *pila* as given by Cotgrave. The senses 'ball, hand-ball,' are due to Lat. *pila*, a ball; but the senses 'pile, heap,' are due to Lat. *pila*, a pillar, a pier of stone. Thus *pila* (1) is the same as *pila* (2); the Lat. *pila*, a ball, being represented in English only by the dimin. *pillula*, E. *pill*. Under *pila* (2) there is also some confusion; the words require great care. Perhaps we may arrange them thus, for etymological purposes. *Pila*, a heap, stack; F. *pila*, from Lat. *pila*. *Pila*, a pillar, or rather edifice, as in Milton, P. L. i. 722; F. *pila*, Lat. *pila*, as before; doublet of *peel*, a castle; see **PEEL** (4) above. Also *pila*, in the phrase *cross and pile*; the same word; see p. 443. *Pila*, hair, nap; L. *pilus*. Also *pila*, a strong stake; A. S. *pil*, from L. *pilum*. Also *pila*, in heraldry, properly a sharpened stake, the same as the last.

**PILLION**. Not (C.), but (C., = L.). The Irish and Gael. *peall* are rather borrowed from than cognate with Lat. *pellis*.

**PILLORY**. Wedgwood looks upon the Prov. *espillori* 'as furnishing the best clue to the origin of the word;' and thinks it may have originated in some such word as *expectaculorum*\*, a place for exposing a criminal to public gaze. The idea is good, but the form suggested can hardly be the right one. I would suggest *speculorum*\*, short for *speculatorium*\*, a platform to look out from, a 'spy-place,' jocularly used.

**PILOT**. Wedgwood has here a very useful note. 'There is no doubt that the origin of the word is Du. *peil-loot* [now *peil-lood*, but *lost* is given in Hexham], a sounding-lead. The only question is as to the way in which the designation was transferred from the lead itself to the person who uses it. The probability appears to be that from the orig. *peilloot* was formed the O. F. verb *piloter* or *pilotier*, to take soundings (Cotgrave, Palsgrave), and thence *pilote*, the man who takes them. From F. I suppose that the word *piloot* (Kilian) or *pilote* (Biglotton) passed back into Dutch, where it will be seen that the connection with *peilen* or *pijlen*, to take soundings, has become obscured by the passage of the word through a foreign tongue.' He then observes that sect. 6 in my Dictionary is wrong, which is the case. Hexham gives *peylen*, *pijlen*, to sound the depth (sic) of water; and I have unluckily taken *pijlen* as the truer form. On the contrary, *peylen* (mod. Du. *peilen*, G. *peilen*) is the right form, and is a mere contraction of O. Du. *pegelen*, to measure the concavity or the capacity of anything; Hexham. = O. Du. (and Du.) *pegel*, the capacity of a vessel, gauge. This word is rather of Danish than of Du. origin, being the Dan. *pægel*, a half-pint measure; it is due to the Danish custom of marking off the inside of a drinking-vessel by pegs, pins, or knobs, as explained by Molbech, s. v. *pægel*. Cf. Dan. *pege*, to point, *pegefinger*, the fore-finger (pointer), *pegepind*, a pointing pin or fescue; whence the Dan. *pægel* (as if 'little pointer') was prob. derived. These words exhibit the usual Danish weakening of

*k* to *g*, since they are the same as Swed. *peka*, to point, *pek finger*, fore-finger, *pek-pinne*, pointing pin. Prob. allied to Dan. *pig*, Swed. *pik*, a pike; see also note on *Peg* (p. 821). I conclude that *Diez* is right in supposing that the Du. *piloot*, a pilot, was borrowed from French, being formed from F. *piloter*, to sound. But it is also true that F. *piloter* was, in its turn, borrowed from O. Du. *peyl-loot* (now *peil-lood*), a sounding-lead; compounded of *peylen*, short for *pegelen*, to gauge (from *pegel*, a little peg), and *loot*, cognate with E. *lead*. Thus to *pilot* is really 'to gauge depths by a lead, as one gauges depths in a tankard by a little peg.'

**PINCH.** Dante has *picchia*, Furg. x. 120 (but some read *nicchia*). (A. L. M.) Florio gives only *picciare* in the sense to pinch; but both *greynes* and *picchiare* in the sense 'to knock at a door.'

**PINCHBECK.** The place in Lincolnshire is spelt *Pyncebek* in the Year-Books of Edw. I. iii. 127.

**PINE-APPLE.** We actually find the pine-tree called '*pinaple-tre*;' see Du Wys, in app. to reprint of Palsgrave, p. 915, col. 1 (ab. 1532).

**PINK** (1). Not (C.), but perhaps (C., = L.). This word presents much difficulty. My view is that these apparently Celtic words (see sect. β) are all due to Lat. *spica*, which I take to be also the origin of *pike*, *peak*, &c., *pike* being merely a shortened form of *spike*. See note on *Pike* above. As to sect. γ of this article, it is certain that A. S. *pyngan* is from Lat. *pungere*; but *pink* cannot be from A. S. *pyngan*.

**PIPPIN.** The probability that a *pipkin* is an apple raised from a *pipkin* or *pip* is borne out by the following. 'To plante trees of greynes and *pepins*;' Arnold's Chron., 1502, ed. 1811, p. 167.

**PIROUETTE.** Cf. Walloon *berueter*, to pirouette, to roll over and over (Sigart).

**PISTACHIO.** Also *fistiq*, *fistug*; Rich. Dict. p. 1090, where it is cited as an Arabic word; but the word is Persian, from Pers. *pistah*, the pistachio-nut; Rich. Dict. p. 332.

**PIT.** The pit of a theatre was formerly called the cock-pit; see Nares. Cf. Shak. Hen. V. prol. 11. Dryden uses *pit* repeatedly, as e.g. in Epilogue to All for Love, l. 3.

**PLAGUE.** Caxton has *flaghe* as a verb, tr. of Reynard, c. 28; ed. Arber, p. 70, l. 9.

**PLAID.** Not (Gael.), but (Gael., = L.). See note on *Pillion* above.

**PLAINTAIN.** To be marked as (F., = L.).

**PLANK.** Cf. Walloon *planke*, a plank (Sigart).

**PLASTER.** Cf. M. E. *emplaster*, sb., Reliq. Antiquæ, i. 54; *emplastur*, Monk of Evesham, ed. Arber, last page; *emplasters*, pl., id. p. 22. This shews the full form; cf. *censer* for *encenser*, *print* for *imprint* or *emprint*.

**PLATE.** This even appears in A. S., borrowed from Low Latin. '*Obrizum*, platum, smæte gold;' Mone, Quellen, p. 403.

**PLATEAU.** This word occurs (perhaps for the first time in E.) in a description of the Battle of Eylau in the Annual Register, 1807, p. 11, col. 2, where we read of 'a rising ground or flattish hill, which, in the military phraseology of the French, is called a *plateau*.'

**PLAYHOUSE.** The existence of this word even in A. S. is remarkable. '*Cælestis theatri*, pæs heofonlican pleghuses;' Mone, Quellen, p. 366.

**\*PLIGHT** (3), condition, state. (F., = L.) It is quite certain that *plight*, in the sense of condition, or state, is a separate word from *plight* in the sense of danger or engagement. This is pointed out by Wedgwood, who remarks that *plight*, condition, should have been spelt *plite*. As a fact, such is the M. E. form, as already noticed in the instance from Chaucer, C. T. 16420 (see Six-text, Group G. l. 952); so also in Chaucer, C. T. 10209 (Six-text, E. 2335). — O. F. *plite*, occurring in Littleton's Tenures, foll. 69 and 83 back (ed. 1612), where it is spelt *plyte*; also spelt *plyte*, *pliste* in Roquefort, who explains it by 'condition, state.' A fem. form answering to O. F. *ploi*, situation, plight; of which three examples are given by Lacurne de Sainte Palaye; Wedgwood gives *plioit* in the same sense, from the Fabliau of the Miller and Clerks in Wright's Anecdota Literaria, p. 22. This O. F. *ploi* is the same as F. *pli*, 'a plait, fold, also a habit,' Cot.; and corresponds, accordingly, to E. *Plait*, q. v.; and also to **PLIGHT** (2), q. v. Thus O. F. *ploi*, F. *pli*, is from Lat. *placitum*, or rather *plicitum*; whilst O. F. *plite* or *pliste* = Lat. *placita*; both from Lat. *placare*, to fold. ¶ I must here add that Wedgwood derives *plight*, in the sense of 'engagement,' from O. F. *plaid*, Lat. *placitum*, from which I entirely dissent, preferring to derive *plight* (1) from A. S. *pliht*, peril, hence forfeit, engagement. [The O. F. *plaid* is, in fact, E. *plea*; see *PLEA*.] It is clearly the A. S. *pliht* (not O. F. *plaid*), which is related to such words as Swed. *bepligta*, to bind by oath, *förplikta*, to oblige, engage, Du. *verplicht*, to oblige, bind, Du. Dan. and Swed. *pligt*, duty, obligation, &c. See **PLIGHT** (1) at p. 450.

**PLOT** (1). 'Now to confirm the *complot* thou hast cast;' Span. Tragedy (ab. 1594); in Hazlitt's Old Plays, v. 74. This shews *complot* in use before 1600.

**PLUMAGE.** M. E. *plumage*, Book of St. Albans, fol. a 7, back.

**PLUNDER.** A slightly earlier example occurs in Bp. Hall's Episcopacie by Divine Right, 1640, § 1, p. 3: 'the feare of *plundering* a faire temporall estate by the furious multitude.'

**PLUNGE.** Cf. Anglo-F. *se plunje*, plunges, Bestiary, l. 832.

**POLECAT.** Probably (F., = L.). I now believe the suggestion, that it means a cat that goes after *poultry*, to be the right one. Chaucer, speaking of the 'polcat,' says that it *slays capons*; C. T. 12789. The difficulty as to the difference of vowel between the *o* in *polcat* and the *ou* in F. *poule*, can be accounted for. On the one hand, the E. word also appears as *pulcette* in the Book of St. Albans, fol. f 4, back; and, in the Prompt. Parv., though the word is printed *polkat*, Way notes that the MS. has *pulkat*. In Shak. Merry Wives, iv. 1. 29, the first folio has *poulkats*, and there is a play upon the word, Quickly mistaking it for Lat. *pulcher*. Even Gay (according to Palmer's Folk-Etymology) has the spelling *poulcats*. On the other hand, the French *poule* must once have taken the form *pole*, or *polle*, though the only traces of this I have yet found are these, viz. (1) *polle*, a virgin, occurring in the Cantilène de Sainte Eulalie, l. 10, which is the same word, as it represents the Lat. *pulla*; (2) the spellings *pol-ain*, *pol-age* in Roquefort, for *poulain*, *poulage*; and (3) O. F. *pol-ette* for *poul-ette*, in Littré. Add to these the Prov. *pola*, Span. *polla*, Ital. *polla* (in Florio); and I think we see sufficient reason for explaining *pole-cat* as 'poule' cat. It is very remarkable that we never say *poultry* but *pole-try*, for *poultry*; see also the Anglo-F. forms given under *Poult*, below. ¶ I observe that the new edition of Ogilvie's Dict. suggests *poult-cat*; surely *poule-cat* is much more exact. Cf. *Puttock*.

**POLICY.** The etymology given is that offered by *Diez* in the earlier editions of his work; in the 4th edition he suggests a derivation from *pollax*, which Scheler (in a note at p. 727) thinks less likely.

**POLL.** To be marked as (O. Low G., = C.?).

**POLLUTE.** The pp. *pollutyd* occurs in the Cov. Mysteries, p. 154.

**POLONY.** For *Bolony*; this spelling of *Bologna* occurs in Webb's Travels, 1590, ed. Arber, p. 30. See Cotgrave, s. v. *saucisse*.

**POOL** (1). Not (C.), but (C., = L.). The O. W. form is *pull*, not a Celtic word, but borrowed from Late Lat. *padulem*, acc. of *padulis*, whence also Ital. *padule*, Port. *paul*, a marsh, piece of marshy ground. This late Lat. *padulis* is obviously a corrupt form, put for *paludis*, from *paludi-*, crude form of Lat. *palus*, a swamp, marsh, fen, pool. See W. Stokes, Cornish Glossary, in Phil. Soc. Trans. 1869, p. 212, and *Diez*, s. v. *padule*, 4th ed. p. 388. Vaniček suggests that *pal-us* is a compound word; the former part may be compared with Skt. *palvala*, a pool, *palala*, mire, mud, and Gk. *πηλός*, mud; whilst the base *-ūd-* may be connected with Lat. *und-a* and E. *water*.

**POOR.** I have already said that I understand the M. E. *poure* to stand for *poore*. We actually find 'The *pover* and nedy;' Roy, Rede Me, ed. Arber, p. 76 (A. D. 1528).

**POPINJAY.** Anglo-F. *papejays*, pl., parrots, occurs in 1355; Royal Wills, ed. Nichols, p. 35.

**POPLIN.** See an excellent suggestion in N. and Q. 6 S. vi. 305, that *poplin* may have been named from *Popering*, mentioned in Chaucer's Rime of Sir Thopas; as to which Tyrwhitt says that '*Popering* or *Poppeling*, was the name of a parish in the Marches of Calais; our famous antiquary Leland was once rector of it; see Tanner, Bib. Brit. in v. Leland.' *Poperin* pears were famous; see Nares. Also called *Poperingen*, *Poperingne*. It was famous for manufactures 'de draps, de serges, et autres étoffes;' Le Grand Dict. Géographique, par M. Bruzen La Martinière, La Haye, 1736. It is near Ypres, in W. Flanders. As to the spelling *papelins*, we find a similar exchange of vowels in O. Du. *pappel-boom*, also *popelier-boom*, a poplar (Hexham).

**PORE** (2). See note to *Pour*, below.

**PORRIDGE.** Not (F., = L.), but (F., = C., = L.). I have now no doubt that Wedgwood is right in considering this as merely another form of *pottage*, which first became *poddige* (still preserved in the Craven word *poddish*, see Halliwell), and afterwards *porrige* or *porridge*. Hence Cotgrave gives *potage*, 'pottage, porridge;' cf. the Southern E. *errish*, stubble, put for *eddish*, A. S. *edisc*. I know of no example of *porridge* earlier than Shakespeare, who prob. introduces it as a dialectal form; he uses *porridge* eight times, but *potage* not at all. A confusion with M. E. *porree*, a kind of pottage (but properly containing pot-herbs) may easily have helped this change of form. β. I may observe that the derivation of *porridge* from O. F. *porée* is given in Todd's Johnson and in Richardson; Mahn (in Webster)



hesitates between this solution and the possibility of a corruption from *pottage*. The question is decided by the etymology of *porringer*, for which see below. γ. I must also note that *F. porrée* and *F. purée* are different words; *porrée* = Low Lat. *porrecta*, from *porrum*; but *purée*, says Brachet, is for *peurée* = *peurée*, Lat. *piperata*.

**PORRINGER**, a small dish for porridge. Not (F., = L.; with E. suffix), but (F., = C., = L.; with E. suffix). *Porringer* and *porridge* are corruptions from *pottinger* (at first *pottanger*) and *pottage*. This is ascertained by the old form *pottanger* in Palsgrave, who gives: '*Pottanger*, escuelle, avrillon; and again, Baret (1580) has: '*Potenger*, or little dish with eares.' Halliwell notes that *pottenger* is still in use in Devon. The intrusive *n* (before the soft *g*) is precisely the same as in *messenger*, *passenger*, *scavenger*. We actually find '*porengers* of pewter;' Bury Wills, ed. Tymm, p. 115 (1522).

**POSE** (1), section 3. The true derivatives of Lat. *ponere* appear not only in the sb. such as *position*, but also in the verbs *compounded*, *expounded*, *propounded*, and the adjectives *ponent*, *component*, &c.

**POSE** (3), a cold in the head. For (E.?), read (C.). The word is certainly Celtic, from W. *pas*, a cough; cf. Corn. *pas*, Bret. *paz*, a cough, Irish *casachdas*, a cough, Skt. *kās*, to cough, Lithuan. *kosti*, to cough. = ✓ **KAS**, to cough; see note upon A. S. *hwūstan* at the end of the article on **Whoose**. (Suggested by A. L. Mayhew.)

**POT**. Not (C.), but (C., = L.). The Irish *potaim*, I drink, Gael. *poit*, is not cognate with, but borrowed from Lat. *potare*. The genuine O. Irish derivative from ✓ **PA** appears as *ibim*, I drink, in which the initial *p* is dropped; see Fick, iv. 159.

**POTASH**. Mentioned as early as 1502. 'Xij. ll. *pot-asshes*;' Arnold's Chron. (1502), ed. 1811, p. 187.

**POTATION**. Spelt *potacion*, Cov. Myst. p. 138.

**POULT**. The M. E. *pulter* (our *poulter-er*) answers to Anglo-F. *poletier*, *pulleter*; see Stat. of the Realm, i. 351; Liber Albus, p. 465. *Poultry* answers to Anglo-F. *poletrie*, *pultrie*, Lib. Albus, p. 231.

**POUNCE** (1). The claws on the three front toes of a hawk's foot were called *pounces*; Book of St. Albans, fol. a 8. See note on **Talon**, below.

**PRECINCT**. Spelt *precincte*, Will. of Hen. VI.; Royal Wills, ed. Nichols, p. 298; *precinct*, id. p. 299.

**PREFER**. Spelt *preferre* in Caxton, tr. of Reynard, c. 30; ed. Arber, p. 78, l. 28.

**PREMISES**. An excellent example of the old use of the word occurs in the Will of Lady Margaret (1508). 'All which maners, londs, and tenements, and other the *premisses*, we late purchased,' &c.; Royal Wills, ed. Nichols, p. 378. There are numerous similar examples in Caxton's print of the Statutes of Hen. VII.

**PRETTY**. We can trace the W. *praith* still further back. Spurrell explains W. *praith* by 'practice,' as well as 'act or deed;' and Prof. Rhys points out that W. *-ith* = Lat. *-ct*, as in W. *rhaith* = Lat. *rectum*, &c.; see his Lectures on Welsh Philology, p. 64. Hence W. *praith* answers to, and was prob. borrowed from, Low Lat. *practica*, execution, accomplishment, performance. And this Lat. word is, of course, merely borrowed from Greek; see further under **Practise**. It is clear that the same Low L. *practica* will also account for Icel. *prettir*, a trick, piece of roguery, which answers to it both in form and sense; for *practica* also meant 'trickery,' like the E. *practices* in Elizabethan writers.—A. L. M. The suffix *-y* in *pretty* is, accordingly, English; but the A. S. *prætt* may have been borrowed from British, which in its turn was borrowed from Latin, and ultimately from Gk. Thus the word may (probably) be marked as (L., = Gk.; with E. suffix.). The Icel. *prettir* may have been borrowed from English.

**PRICKLE**. 'Stimulus, pricelsum;' Mone, Quellen, p. 417.

\***PRIG** (1), to steal. (E.) This is a cant term of some antiquity; *prig*, sb., a thief, occurs in Shak. Wint. Ta. iv. 3. 108. It arose in the time of Elizabeth, and is merely a cant modification of E. *prick*, which orig. meant to ride, as in Spenser, F. Q. i. i. 1, P. Plowman, B. xviii. 11, 25. Hence it came to mean to ride off, to steal a horse, and so, generally, to steal. This we learn from Harman's Caveat, 1567, where we find: 'to *prygge*, to ryde,' p. 84, col. 3; and at p. 42: 'a *prigger* of prauuncers be horse-stealers: for to *prygge* signifieth in their language to steale, and a *prauuncer* is a horse.' Again, at p. 43, he tells how a gentleman espied a *pryggar*, and charged 'this prity *prigging* person to walke his horse well' for him; whereupon 'this pelytyng *priggar*, proude of his praye, walkethe his horse vp and downe tyll he sawe the Gentleman out of sighte, and leapes him into the saddell, and awaye he goeth a-mayne.' That is how it was done. We find a similar weakening of *k* to *g* in Lowl. Sc. *prigga-trout*, a banstickle, or stickleback (evidently for *pricker-trout*), and in Lowl. Sc. *prigmedainty*, the same as *prickmedainty*, one who dresses in a finical manner (or as we now say, a *prig*). Gawain Douglas, Prol. to Virgil, bk. viii. st. 8, already has: 'Sum *prig* penny,' which is thought to mean 'some haggie for a penny,' though the passage is obscure. Halliwell also gives *prygman*, a thief, which

occurs in Awdelay's Fraternyte of Vacabondes, ed. Furnivall, p. 3; and *prig*, to ryde, in Dekker's Lanthorne, sig. C. ii. So also *trigger* stands for *tricker*.

\***PRIG** (2), a pert, pragmatical fellow. (E.) 'A cane is part of the dress of a *prig*;' Tatler, no. 77 (1709). From the verb to *prick*, in the sense to trim, adorn, dress up; Latimer (Works, i. 253, Parker Soc.) speaks of women having 'much *pricking*,' and inveighs against their '*pricking up* of themselves.' Cf. Lowl. Sc. *prig-me-dainty* for *prick-me-dainty*, a *prig*, which occurs in Udall, Roister Doister, ii. 3, ed. Arber, p. 36. See **Prig** (1).

**PRIME** (1). *Primacy* answers to Anglo-F. *primacie*, Polit. Songs, p. 311; *primacye*, Langtoft's Chron. i. 170.

**PRIMROSE**. I should have added the O. F. form *primerole*, a primrose; it occurs in Le Roman de la Rose, l. 8264, and, according to Littré, is still in use. Dr. Prior invents the form *primaverole*, which it will puzzle any one to find, and is certainly wrong. Florio has *primula* as an Ital. form, as well as *primavera*. The curious spelling *primarose* occurs in the Book of St. Albans, fol. b 7, and pt. ii. fol. b 3, back.

**PRINT**. See note upon **Imprint**, above. It is best to take *imprint* (or rather M. E. *emprenten*) as the source of *print*, verb. No doubt *print*, sb., arose in the same way.

**PROGENITOR**. Spelt *progenytour*, Caxton, tr. of Reynard, c. 32, ed. Arber, p. 91, l. 25; *progenitour*, Cov. Myst. p. 67.

**PROPENSE**. Anglo-F. *purpense*, Laws of Will. I. § 2.

**PROSODY**. Spelt *prosodye*, Cov. Mysteries, p. 189.

\***PROSTHETIC**, prefixed. (Gk.) Modern; as if for Gk. *πρόθετικός*, lit. disposed to add, giving additional power; allied to Gk. *πρόθερος*, added, put to; cf. *πρόθεσις*, a putting to, attaching. = Gk. *πρός*, to; *θε-τός*, placed, put, verbal adj. from the base *θε-*, to place; see **Thème**. Cf. Gk. *ἐπι-θετικός* = Lat. *adiectivus*.

**PROXY**. Anglo-F. *procuracie*, Liber Albus, p. 423.

**PTARMIGAN**. The word was actually once spelt *termagant*. 'Heath-cocks, capercaillies and *termagants*;' Taylor the Water Poet (1618), ed. Hindley; cited in Palmer's Folk-Etymology, p. 386.

**PUDDLE** (1). The Welsh is *puwel*, not in the dictionaries; whence *puddelug*, adj., full of puddles (D. Silvan Evans). Stratmann has both *podel* and *plod*, and it seems best to take *podel* as standing for *plodel*\*, dimin. of *plod*, a pool. = Irish and Gael. *plod*, a pool, standing water. The root is uncertain and it may have been, originally, not a Celtic word. It reminds us of Lat. acc. *paludem*.

**PUISSANT**. The sb. *puissance* was used by Richard, Duke of York, in 1452; see Orig. Letters, ed. Ellis, i. 11.

**PUNCH** (2). A very clear example is in the Cov. Myst. p. 75. '*Punchyth* me, Lorde,' i. e. punish me, Lord.

**PUNCH** (3). Mr. Yates Thompson sends me a very curious instance of the occurrence of this word. He writes: Monsieur de la Boullaye-le-Gouz, in his Travels (Paris, 1652) defines *Bolleponge* [his spelling of E. *bowle of punch*] as follows. '*Bolleponge* est un mot Anglois, qui signifie un boisson dont les Anglois usent aux Indes, faite de sucre, suc de limon, eau de vie, fleur de muscade, et biscuit rosty.' The ingredients are here five in number. The traveller was in India in 1649. '*Palapuntz*, an Indian drink,' &c.; Coles, ed. 1684.

**PUNY**. Anglo-F. *pune*, Year-Books of Edw. I. i. 83; spelt *puisne*, id. iii. 317.

**PUPPY** (1). '*Smale ladies popis*;' Book of St. Albans, fol. f 4, back.

**PURSE**. Anglo-F. *burse*, Life of Edw. Conf. l. 929. The E. *pursur* occurs in the York Mysteries, p. 225, l. 136.

**PURSLAIN**, l. 5. After 'Prompt. Parv., p. 417,' insert: = F. *porcelaine*, *pourcelaine*, 'the herb purslane;' Cot.

**PURSUE**. Anglo-F. *persuer* (error for *pursuer*), Year-Books of Edw. I. ii. 27; *pursuer*, F. Chron. of London (Camd. Soc.), p. 76. The O. F. *suir* (F. *suiure*) is from Low Lat. *sequere*, substituted for Lat. *sequi*.

**PURTENANCE**. Anglo-F. *apurtenance*, Langtoft's Chron. i. 438; *aportenance*, Year-Books of Edw. I. i. 69.

**PURVEY**. Anglo-F. *purveier*, to provide, Liber Custumarum, p. 216; *purveer*, Stat. of the Realm, i. 192, an. 1323. Note also Anglo-F. *purveance*, *purveyance*, Polit. Songs, p. 231; *purveour*, a purveyor, Stat. of the Realm, i. 137, an. 1300.

\***PURVIEW**, a proviso or enactment. (F., = L.) Now applied to the enacting part of a statute as opposed to the preamble, and so called because it formerly began with the words *purveu est*, it is provided. Spelt *purvieu* in Blount. = Anglo-F. *purveu* = O. F. *pourveu*, provided, Cotgrave; mod. F. *pourvu*. Pp. of O. F. *porvoir*, F. *pourvoir*; see **Purvey**.

**PUTTOCK**. Spelt *puttocke*, Book of St. Albans, fol. b 2.

**PYRAMID**. Palmer's Folk-Etymology contains the following: 'The word is no doubt of Egyptian origin, probably from *pi-ram*, "the lofty," from *ram*, *aram*, to be high (S. Birch, in Bunsen's *Egypt*,



vol. v. p. 763). Brugsch says that in Egyptian *pir-am-us* is "edge of the pyramid," and *abumir*, "a pyramid" (*Egypt under the Pharaohs*, vol. i. p. 73). These accounts do not agree; perhaps both are false.

**QUAFF.** I regard the final *-t* in Palsgrave's *quaught* as due to a sb. *quaught*, a draught, in which the *-t* is suffixed, as in *draught* from *draw*, *laught-er* from *laugh*; cf. also *hois-t*, *waf-t*, *graf-t*. G. Douglas has *waucht*, to quaff (see Jamieson), but Dunbar has the simple form, as in: 'They *waucht* at the wicht wyne,' they quaffed at the strong wine; Maitland Poems, p. 46. This is decisive as to the later addition of *t*. Cf. 'The *queff*, or cup, is filled to the brim'; Hone, Tablebook, i. 467.

**QUAINT.** Cf. Anglo-F. *quaintement*, quaintly, Langtoft's Chron. i. 258.

**QUARREL** (1). Spelt *quarel*; Caxton, tr. of Reynard, c. 37; ed. Arber, p. 103, l. 7.

**QUARRY** (2), a heap of slaughtered game. (F., = L.) The account of F. *curée* given in Littré shews decisively that the explanation given under this word is wrong. The point is one of difficulty, and turns on the fact that the O. F. *curée* and *corée*, given by Burguy as variants of the same word, are really quite different words. I have correctly given the etymology of O. F. *corée*, formed from Lat. *cor*, the heart; unfortunately, this is not the E. word. *β*. The O. F. *curée* appears, in its oldest form, as *cuiree*, and this form is given by Roquefort, with a correct derivation. He explains *cuiree* as meaning 'la curée des chiens de chasse, de corium.' Now it is precisely this O. F. *cuiree* which explains our word; it was naturally written as *querre* (disyllabic) in Middle English, as in the quotation already cited; and afterwards became *quarry*, precisely as we have *clark* for *clerk*, *dark* for M. E. *derk*, &c., &c. Littré gives a long quotation from Modus, fol. 23 back (of the 14th century), shewing that the *quarry*, as given to the dogs, was prepared and given to them in the *skin* of the slain animal. This is confirmed by the allusions to the *querre* or *quyrre* in The Book of St. Albans, fol. f. 3, back, and fol. f. 4, where we are told that it 'callid is, I-wis, The *quyrre*, above the skyn for it etyn is.' Hence O. F. *cuiree* is formed (with suffix *-es* = L. *-ata*) from *cuir*, skin, hide. = L. *corium*, hide, skin. See *Cuirass*. Scheler accepts this explanation as decisive; the old etymology, as given in Brachet, must be set aside. Moreover, the above etymology is confirmed by the use of the word in the *Venerie* de Twety, pr. in Reliq. Antiq. i. 153, where we find: 'the houndes shal be rewardid with the nekke and with the bewellis, with the fee, and thei shal be etyn *undir the skyn*, and therefore it is clepid the *querre*.'

**QUASH.** Anglo-F. *quasser*, Year-Books of Edw. I. i. 111.

**QUAY.** Anglo-F. *kaie*, *kaye*, *key*; Gloss. to Liber Albus. With the W. *cae* cf. Irish *cae*, a hedge, O. Irish *cai*, a house (Cormac's Glossary). 'The root is KI (Skt. *ki*), whence *कीर्ण*, *कीर्ण*, Lat. *quies*, Goth. *haims*, E. *home*;' Whitley Stokes, in Phil. Soc. Trans. 1869, p. 254.

**QUICKSAND.** 'Aurippus, *cwece-sond*, lit. quake-sand, Wright's Voc. ii. 8 (11th cent.). It has been shewn that *quake* and *quick* are closely related; and see *Quagmire*.

**QUICKSILVER.** 'Argentum uiuum, *cwicseolfor*;' Wright's Voc. ii. 8 (11th cent.).

**QUILT.** Anglo-F. *quille*, quilt of a bed, occurs in the Black Prince's Will (1376); Royal Wills, ed. Nichols, p. 74.

**QUINCE.** In Wright's Vocab. i. 163, we find F. *coigner*, glossed by a *coyn-tre* or a *quince-tre*; at p. 181, we find *quyns-tre*; and at p. 192, a *quoyne-tre*. When we compare these with *quyne-able-tre* in Palsgrave, it becomes clear that *quince* or *quins* is merely the plural of *quyne* or *quin*; and that *quince-tree* is a tree bearing *quins*. Again *quin*, *quoyne*, or *coin* is from O. F. *coin*, a quince, as already said. For *-ce* as a pl. suffix, cf. *mice*, *pence*, *lice*, *dice*.

**QUINQUAGESIMA.** l. i. For 'second' read 'next.'

**QUINSY.** M. E. *quinciancie*, spelt *quynansy* (14th cent.), Reliq. Antiq. i. 51. The prefixed *s* may be regarded as due to O. F. *es* = Lat. *ex*, used as an intensive prefix. Hence the F. form *esquinance* in Cotgrave.

**RACK** (1). Early examples of the sb. occur in: 'a peyre *rakhes* of yrene;' Earliest E. Wills, ed. Furnivall, p. 56, l. 27; 'rakhes and brandenes of erne' [iron]; id. p. 57, l. 27; A. D. 1424. Also: 'a rake of yren,' described as used for roasting eggs on; id. p. 102, l. 5; A. D. 1434. I strongly suspect the word was borrowed from the Netherlands. Cf. O. Du. *recke*, a perch, or a long pole; *een reck der vogelen*, a hen-roost; *racken*, to rack; *reck-banck*, 'a racke, or a torture-bank;' Hexham.

**RACK** (3). The latter part of the definition 'to subject it to a fermenting process' is prob. wrong; I forget whence it was copied (as I believe it was). Bacon, Nat. Hist. § 305, says: 'it is in common practice to draw wine or beere from the lees, which we call

*racking*, whereby it will clarify much the sooner;' cf. also § 306. Wedgwood quotes Languedoc *araca le bi*, transvaser le vin, which he derives from *draco* or *raco*, dregs, in the same language. Whether *draco* and *raco* are connected words I do not know; but we may similarly derive F. *raquer*, in Cotgrave, from *raque*, dirt, mud, mire, in the same; *raque* may have been taken in the sense of 'dregs.' Cotgrave also gives *rasque*, 'the scurf of a scald head;' cf. mod. F. *rache*, scurf (Littré). It seems to me to make little difference to the etymology. The F. *raquer* meant 'to clear from dregs,' from the sb. *raque*, dirt. I take the orig. sense of *raque* or *rasque* to have been 'scrapings,' *rache* being another form of the same word. Littré connects *rache* with Prov., Span., Port. *rascar*, to scrape; see further under *Rascal*.

**RAID.** Lord Dacre, who made many a *raid* into Scotland, calls it 'a *rode*;' Orig. Letters, ed. Ellis, i. 249. Wyntown speaks of a Sir Andrew, who 'made syndry *radis* in England;' viii. 34. 34. (Jamieson.)

**RAIL** (2), to use reviling language. Littré cites from Ducange O. F. *rasler*, to rail, which he regards as derived from Lat. *ras-um*, supine of *radere*; and he considers this as confirming the supposed equation of F. *railler* to Lat. *radulare*\*, from the same source. Wedgwood connects F. *railler* with Du. *rallen*, to prate, *ratelen*, to rattle; but it is shown, under *Rail* (3), that the F. verb hence derived is *râler*, O. F. *raller*, and I doubt if F. *railler* and *râler* can be thus equated. See Scheler.

**RAIL** (3). Spelt *raale*, Book of St. Albans, fol. f. 7, back. This agrees better with the F. form.

**RAISE.** l. 5. By 'the simple verb,' I mean the form answering to E. *rise*; i. e. there is no Swed. *risa*, nor Dan. *rise*.

\* **RAJPOOT**, a prince. (Hind., = Skt.) Hind. *rajput*, a prince, lit. the son of a rajah; Wilson, Gloss. of Indian Terms, p. 434. = Skt. *rajā*, a king; *putra*, a son; so that the lit. sense is 'son of a king.'

**RANK** (1). Anglo-F. *renc*, a ring of people, Life of Edw. Conf. l. 3363; *renes*, ranks, id. 1923. Here we find final *c* for *g*, as in *tank* and *stank*.

**RANKLE.** Perhaps (F., = L.) rather than (E.). We find the sb. *rancler*, a festering sore, in the 14th cent.; see Reliq. Antiquæ, i. 52, 53. Also *rancler*, verb, as in: 'maake the legges to *rancler*;' Book of St. Albans, fol. a. 3, back. The sb. corresponds to Anglo-F. *rancler*, a sore, in the Life of Edw. Conf. 2677; we also find the pp. *f. ranclée*, festered, and the pp. *arancle*, putrified, in the same, ll. 4166, 2615. These are forms of the 12th century. These words are to be connected with F. *rance*, putrified, rather than with E. *rank*, coarse in growth; and F. *rance* is from Lat. acc. *rancidum*; see *Rancid*. The confusion between E. *rank* and F. *rance* has already been pointed out; see *Rank* (2).

**RAP** (2). *Rap* and *rend* occurs in Roy, Rede Me, ed. Arber, p. 74.

**RAPE** (1). 'Murdre, *rape*, and treson;' Caxton, tr. of Reynard, c. 33, ed. Arber, p. 95.

**RAPE** (3). In the sense of 'division of a county,' it occurs in Arnold's Chron., (about 1502), ed. 1811, p. 181.

**RAPT.** 'Here y felte my-selfe fyrst *rapt*e in spyryte;' Monk of Evesham, ed. Arber, c. xiii., p. 33. 'He was *rapt*e,' id. c. vi., p. 26.

**RASCAL.** Cf. Anglo-F. *rascaille*, a host, a rabble, Polit. Songs, ed. Wright, p. 293; *raskayle*, Langtoft's Chron. i. 136; *raskaylle*, id. ii. 296. The O. F. *rascaille* is also verified by the occurrence of the Walloon *rascaille* = mod. F. *racaille* (Sigart). Note also M. E. *rasskayle*, Rich. the Redeles, ii. 129; *rascall*, Boke of St. Albans, fol. e. 1.

**RASH** (3). In the Anglo-French Bestiary by Philip de Thaum, l. 371, we read of an animal who is able 'detrencher granz arbres e *racher*,' which Mr. Wright explains by 'to cut down and fell great trees.' It is rather to 'root up,' from Lat. *radicare*, used with the sense of *eradicate*.

**RAVEN** (2). The Anglo-F. *ravine* is actually found with the sense of 'rapine,' as suggested; it occurs in Langtoft's Chron. ii. 346, and Liber Custumarum, p. 18. See just below.

**RAVENOUS.** The connection with M. E. *ravine*, plunder, appears clearly in Caxton's tr. of Reynard (1481). In c. 32 (ed. Arber, p. 92, l. 27), we find 'couetysse [covetousness] and *rauyne*;' and just before (p. 90, l. 40) 'thise couetouse and *rauenous* shrewys.' In the Coventry Myst. p. 228, we find '*rauenous* bestes.'

**RAYAH.** It occurs in Byron, Bride of Abydos, ii. 20. A note says: 'Rayaks, all who pay the capitation-tax, called the *Haratch*.'

**REARWARD.** Cf. Anglo-F. *rere-warde*, a rear-guard, Langtoft's Chron. i. 18; spelt *reregard*, id. ii. 282.

**REBECK.** Not (F., = Ital., = Pers.), but (F., = Ital., = Arab.) See Devic, Supp. to Littré; he gives the Arab. name as *rabab* or *rabiba*.

**REBUKE.** Cf. Anglo-F. *rebuke*, imp. sing., rebuke thou, Langtoft's Chron. ii. 108.

**RECLUSE.** The masc. form *reclus* also occurs, as 'the *reclus* frere,' i.e. the recluse friar; Fifty Earl. E. Wills, ed. Furnivall, p. 7. l. 31. And again: 'the *reclus* of Shirbourn, whos surname is Arthour,' id. p. 10 (A.D. 1395). In Caxton, tr. of Reynard, c. 4 (ed. Arber, p. 9. l. 3), a final *e* is added to the masc. form: 'he lyueth as a *recluse*.'

**RECOIL.** Also spelt *recule*, in the sense 'retreat'; Eng. Garner, vii. 126, 133 (ab. 1606). 'I *recule*, I go backe, *Je recule*; Se howe yonder gonne *reculeth*,' &c.; Palsgrave. Cf. Anglo-F. *recuillant*, recoiling, Langtoft's Chron. ii. 176; *se recolt*, recoils, id. ii. 292.

**\*REDGUM,** a disease of infants. (E.) Fully explained in my Notes to P. Plowman, C. xxiii. 83, p. 444. M. E. *reed gounde*, Prompt. Parv. = A. S. *redd*, red; *gund*, matter of a sore.

**REDOUBT.** Not (Ital., = L.), but (F., = Ital., = L.). Ben Jonson has *redouts*, Underwoods, lxxxix. l. 8; according to Mr. Palmer, some editions give the spelling *reduits*. Cotgrave has *reduite*, 'a block-house, or little fort'; from Lat. *reducta*, pp. fem. of *reducere*; this is the corresponding F. word. But Littré shews that the F. *redoute*, a redoubt, was in use in the 16th century, and from this the E. word was borrowed. The F. *redoute* is from Ital. *ridotto*; so that the article is otherwise correct.

**REGRET.** Cf. Anglo-F. *regretant*, pres. pt., bewailing, in Wace, St. Nicholas, l. 187 (12th cent.).

**RELAY.** 'Then all the *relais* thow may vpon hem [the harts] make, Even at his [their] comyng, yf thow lett thy howndys goo'; Book of St. Albans, fol. e 8, back.

**RELIGION.** The connection of Lat. *religio* with *religare* is advocated by many; see Lewis and Short, also Max Müller's Hibbert Lectures, p. 12.

**RELINQUISH.** Cf. Anglo-F. *relinquiz*, pp. pl.; Stat. of the Realm, i. 252; A.D. 1326.

**RELY.** In his book 'On English adjectives in *-able*,' Dr. F. Hall supposes *rely* to be connected with M. E. *relye*, to rally (already noticed by me under *Rally*) and M. E. *releuen*, to lift up again, from F. *relever*, which seem to have been confused. The numerous instances of these verbs given in his notes, at pp. 158-160, should be consulted. It is certainly possible that these verbs, now both obsolete, had something to do with suggesting our modern verb. But it clearly took up a new sense, and is practically, as now used, a compound of *re-* and *lie* (1). The M. E. *relye* answers to an O. F. *relie* = Lat. *religare*, to bind.

**REPLEVY.** Cf. Anglo-F. *replevi*, pp. replevied; Stat. of the Realm, i. 161 (an. 1311); Year-Books of Edw. I. i. 13.

**REPUTE.** To the derivatives add *repute*, sb., Shak. Troil. i. 3. 337.

**REREDOS.** Spelt *rerdoos* in 1463; Bury Wills, ed. Tymms, p. 39.

**RESCUE.** We find *rescu* as a sb. in the Cov. Mysteries, p. 114. Either the sb. was formed anew from the verb, or the M. E. *rescous* was supposed to be a pl. form. This may account for Mrs. Quickly's remark—'bring a *rescue* or two'; 2 Hen. IV. ii. 1. 62.

**RESIDUE.** The final *-e* indicates the fem. gender, as occurring in the Anglo-F. phrase *somme residue*, the residue, Stat. of the Realm, i. 344, an. 1353. So also *ague* is a fem. form.

**RETAIL.** Cf. Anglo-F. *a retail*, by retail, Stat. of the Realm, i. 178, an. 1318; *en retaile*, id. 313, an. 1351.

**RETRIEVE.** The use of the word as a term of the chase is proved by the occurrence of M. E. *retriuer*, a retriever (dog), in the Book of St. Albans, fol. b 3, back; and of the verb *retriue*, said of a hawk, in the same, fol. b 4. See also the remark upon *Contrive*, above.

**REVEILLE.** 'So soon love beats *revellies* [*reveilles*?] in her breast'; Davenant, Gondibert, b. iii. c. 5. st. 1.

**REVERIE, REVERY.** The connection between *revery* and *rave* is well illustrated by the use of the word *ravery* in the sense of 'raving,' which occurs in Gauden, Tears of the Church, 1659, p. 366. See Davies, Supp. Glossary. So also the Anglo-F. *reverye* means 'a raving'; Langtoft's Chron. ii. 168.

**REWARD.** Anglo-F. *rewarder*, v., Langtoft's Chron. i. 176.

**RHUBARB.** M. E. *rubarbe* (14th cent.); Reliq. Antiquæ, i. 55.

**RIBAND.** Scheler notes that the Low Lat. *rubanus* first occurs A.D. 1367; see Ducange. We already find the Anglo-F. pl. *rubaignes*, and sing. *rubayn* in the Stat. of the Realm, i. 380, 381, an. 1363, and the M. E. pp. *rybanyd*, adorned with gold threads, in P. Plowman, A. ii. 13 (foot-note), an. 1362.

**RICE.** We find in Mandeville's Trav. p. 310, the form *ryzs*.

**RINGDOVE.** Put for *ring'd dove*. 'The rynged dove, *le ramier*'; appendix to Palsgrave (1852), p. 911, col. 2.

**ROAN.** We find 'a *ronyd* colte,' i.e. roan-coloured colt, as early as A.D. 1538; Bury Wills, ed. Tymms, p. 132. Surely the derivation from *Rouen* is mere rubbish.

**ROCK** (1). There seems to have been an A. S. *rocc*, gen. pl. *rocca*; so that the E. word may have been borrowed *directly* from Celtic. This strengthens the evidence for a Celtic origin. '*Scopulorum*, stánrocca,' i.e. of stone-rocks; Mone, Quellen, p. 367.

**ROODLOFT.** M. E. *rodelofte*, A.D. 1431, Early E. Wills. ed. Furnivall, p. 90, l. 8. See *Loft*, which is of Scand. origin.

**ROOK** (2). The explanation, that the name is from the Skt. *roka*, a boat, such (perhaps) having been the orig. shape of the piece (D. Forbes, Hist. of Chess, pp. 161, 211), cannot be right. The Pers. *rokh* cannot = Skt. *roka*.

**ROOT** (2). Cf. 'earth-wroting snout'; Return from Parnassus, A. iii. sc. 4.

**ROSE.** To be marked as (F., = L., = Gk., = Arab., = Pers.?) *Ross* is, after all, an Aryan word; the Arab. *ward* is really the Armenian *ward*, and the word is of Iranian origin; Curtius, i. 438.

**\*ROWLOCK, ROLLOCK, RULLOCK.** The history of this word is imperfectly known; in Ashe's Dict. (1775) it is oddly spelt *rowlack*. The true A. S. word was *arloc* (Ettmüller); we find '*columbaria*, ár-locu,' Wright's Voc. i. 63. Hence M. E. *orlok*, Liber Albus, pp. 235, 237, 239. This word is compounded of A. S. *ár*, an oar, and *loc*, cognate with G. *lock*, a hole, as is evident from comparing G. *runderlock* or *rudergat*, a rowlock, rullock, or oar-hole. The A. S. *loc* is also allied to A. S. *loca* = the modern E. *lock*, in the sense of 'fastening'; and is derived from *loc-en*, the pp. of the strong verb *lúcan*, to lock, fasten; see *Lock* (1). The orig. oar-fastenings or rullocks were, at least in some cases, actual holes; and hence at a later period we find them called *oar-holes*. In a Nominale pr. in Wright's Voc. i. 239, we find: '*Hoe columber*, are-hole,' whereupon the editor notes that it means 'an air-hole, a small unglazed window.' This is quite wrong; *are* is the Northern form of *oar*, and *columber* is for Lat. *columbare*. In Hexham's Du. Dict. the O. Du. *riemgaten* and *roeygaten* are explained by 'the *oare-holes* to put out the oares.' Hence, in the word *rullock*, we know that *-lock* signifies 'hole.' And, as to the whole word, I believe it to be nothing but another form of M. E. *orlok*, i.e. *oarlock*. The shifting of *r* is common in English; and, in this instance, it was assisted by confusion with the verb to *row*, and (possibly) with the O. Du. *roeygat*. If so, the spelling *rowlock* is merely due to popular etymology; it does not express the pronunciation. Worcester's Dict. gives the form *rollock*, which is even better than *rullock* (etymologically).

**RUBBISH.** Another extract, shewing that the word was orig. a plural form, is: 'ony *rubys*, dung, or rycashes' [rushes]; Arnold's Chron. (1502), ed. 1811, p. 91. Cf. Anglo-F. *robous*, *robousse*; Liber Albus, pp. 579, 581.

**\*RUFF** (4), a game at cards. (F.) Mentioned in Cotgrave, and in Florio (1598); and see Nares. Now applied to the act of trumping instead of following suit, but orig. the name of a game (called also *trump*) like whist. Evidently a modification of F. *ronfle*, 'hand-ruffe, at cards'; *jouer à la ronfle*, 'to play at hand-ruffe, also to snore'; Cot. So also Ital. *ronfa*, 'a game at cards called ruffe or trumpe'; *ronfars*, 'to snort, snarle; also, to ruff or trump at cards'; Florio. Prob. of jocular origin, the trumping (when perhaps unexpected) being likened to a snarl, or the spitting of a cat; cf. *ronfamenti*, 'snortings, snarlings, or tuffings of a cat'; Florio. Of imitative origin; cf. Ital. *ronzare*, 'to humme or buzze'; Florio; Span. *roncar*, 'to snore, also, to threaten, boast, brag.' Cf. *brag* as the name of a game, *slam*, also a game, and *trump*, i.e. triumph.

**RUFFIAN.** Cf. Walloon *rouffian*, a ruffian (Sigart). Certainly of Du. origin.

**RUMB.** Spelt *rombe* in M. Blundeville, Exercises, 1594, fol. 331. 'Crooked lines, winding towards one of the poles, which lines are well knowne by the name of *Rumbs*'; L. Digges, Tectonicon, 1623, p. 98.

**RUMOUR.** Anglo-F. *rumour*, Liber Albus, p. 462.

**RUSSET.** Anglo-F. *russet*, Stat. of the Realm, i. 381, an. 1363.

**SABLE.** 'Lettres enameld with *sable* and asure'; Caxton, tr. of Reynard, c. 32, ed. Arber, p. 81 (1481). *Sable* and *azure* are the heraldic names for *black* and *blue*.

**SACK** (3). Spelt *seche*, A. Borde, Dyetary, ch. x. ed. Furnivall, p. 255 (1542).

**SAFEGUARD.** Spelt *saufgarde* in Caxton, tr. of Reynard the Fox, c. 3; ed. Arber, p. 7, l. 3.

**SAFFRON.** Anglo-F. *saffran*, Liber Albus, p. 224.

**SAGO.** Spelt *sagu* in 1608; N. and Q. 2 S. xii. 391.

**SALAD.** So also Span. *ensalada*, salad, orig. herbs dressed with salt, oil, &c. The notion of seasoning with salt was orig. implied in *salad*, but in course of time it has come to pass that *saling* has very little to do with what it now implies. Cf. N. and Q. 3 S. x. 178.

**SALAMANDER.** Anglo-F. *salamandre*, Philip de Thauan, Bestiary, l. 660.

**SALARY.** Anglo-F. *salarie*, Liber Albus, p. 48.

**SALMON.** Anglo-F. *saumon*, pl., Life of Edw. Conf. II. 2129, 2178 (cf. E. *salmon* as a pl. form); also *salmuns*, pl., Gaimar's Chron. I. 445.

**SALT-CELLAR.** The M.E. *saler* precisely answers to the Anglo-F. *saler*, a salt-cellar, Liber Custumarum, p. 461.

**SALTIER.** In the Book of St. Albans, pt. II. fol. f 5, we find M.E. *saltory*, O.F. *sautier*, and Lat. *saltatorium*, all meaning 'saltier.' This proves the etymology.

**SANCTUARY.** Anglo-F. *saintuarie*, Stat. of the Realm, i. 298, an. 1341.

\***SAND-BLIND**, semi-blind, half blind. (E.) In Shak., Merch. Ven. II. 2. 37. A corruption of *sam-blind*, i.e. half-blind. M.E. *sam-*, as in *sam-rede*, half red, *sam-ripe*, half ripe, P. Plowman, C. ix. 311, and footnote. A.S. *sám*, as in *sám-cuc*, half alive, Luke, x. 30. The A.S. *sám* is cognate with L. *sēmi-*, Gk. *ἥμι-*; see *Sēmi-*, *Hēmi-*.

**SARDINE** (2), a gem. Cf. Anglo-F. *sardines*, pl., sardine-stones, Gaimar's Chron. 4888.

\***SARDIUS**, a gem. (L., = Gk.) In Rev. xxi. 20. = Lat. *sardius*, (Vulgate). = Gk. *σάρδιος*, Rev. xxi. 20; the same as *σάρδιον*, a gem of Sardis.

**SAUNTER.** We find these examples—'Thoo sawes schall rewe hym sore For all his *sauntering* sone,' York Mysteries, p. 351, l. 69. 'Nowe all his gaudis nothyng hym gaynes, His *sauntering* schall with bale be bought,' id. p. 354, l. 150. The dialect is Northern; the word seems to mean 'venturesomeness.'

**SAWYER.** Spelt *sawiar*, Arnold's Chron. (1502), ed. 1811, p. 272.

**SAXIFRAGE.** M.E. *saxifrage*, Book of St. Albans, fol. a 5, back, l. 2. We find O.F. *saxifrage*, Low Lat. *saxifragium*, in a gloss of the 13th cent., in Wright's Voc. p. 140, l. 7.

**SCALE** (1). For A.S. *scale*, cf. 'Glumula, scale, hule, egle,' Mone, Quellen, p. 360. 'Quisquilia, fyrinpa, beán-scalu,' i.e. bean-shells; id. 343.

\***SCALLION**, a plant allied to the garlic and onion. (F., = L., = Gk., = Phœnician.) Phillips, ed. 1706, gives both *scallion* and *shalot*. = O.F. *escalogne*, a scallion; see further under *Shallot*.

**SCARCE.** Anglo-F. *escars*, niggard, sparing, Philip de Thau, Bestiary, l. 602; cf. *escarcete*, scarcity, Polit. Songs, p. 186 (before 1307).

**SCARF** (1). We find the form *sharpe* (representing F. *escharpe*), A.D. 1439; Early E. Wills, ed. Furnivall, p. 117, l. 8.

**SCHEDULE.** Spelt *seedull* in the Will of Lady Margaret (1508); Nichols, Royal Wills, p. 365. The Anglo-F. *cedule* occurs in the same volume, p. 411 (A.D. 1422).

**SCION.** So too *sion* in Wyclif, Ps. 79. 12.

**SCORCH.** Perhaps (Scand.). I do not feel sure that the etymology given at p. 532 is wrong. The chief difficulty is that pointed out by Wedgwood, that the derivation from the French does not explain the M.E. words *scorcned* and *scorkle*, which seem to be related. If they are unrelated, I may be right; otherwise, we must take them into account, in which case we are led, as I think, to a Scand. original. *Scorcned* occurs in the Ormulum, 8626: 'For þatt to land wass drizgedd all, And *scorcnedd* þurh þe druhþe.' 'Scorkelyn, ustulo' and 'Scorklyd, ustillatus' occur in the Prompt. Parv. Wedgwood cites a passage from Chaucer's tr. of Boethius in which the word *scorklith* occurs; but this is only the passage which I have cited already, in which the best MSS. read *scorchip*; though the printed editions have *skorclith*, which is the spelling given by Richardson. Now it is obvious that *scork-le* is a frequentative form, whilst *score-nen* contains the suffix *-na* so common in Scandinavian; we are thus led to expect a Teutonic, and in particular a Scand. origin. This may, I think, be found in the strong Norweg. verb *skrekka*, to shrink, become wrinkled up, more commonly spelt *skrökka*, pt. t. *skrökk* or *skrokk*, pp. *skrokket*, whence the adj. *skrokken*, shrunk up, evidently originally a strong pp., which actually produced the verb *skrokkna*, to be shrivelled up, the exact equivalent of the M.E. *score-n-en*. Similarly, the Swed. dial. *skrökla*, to wrinkle, corresponds to *scork-le*. Numerous related forms are given under *Shrug* and *Scrag*, which see. The verb to *shrink* has *a* in the pt. tense (cf. *scrag*), and *u* in the pp. (cf. *shrug*); the *nk* becomes *kk* in Norwegian and Danish, as usual. Then the *kk* is weakened to *gg* or *g*; and this at once accounts for the Low G. (Osnabrück) *schröggen*, to scorch, singe, given in the Bremen Wörterbuch, iv. 698, where we also learn that *schröggen* was further weakened to *schroien* in Low G.; cf. Du. *schroeijen*, to scorch. As to the sense, the notion of scorching easily results from that of shrinking or shriveling. Perhaps mod. E. *scorch* resulted from a confusion of the Scand. word with O.F. *escorcher*.

**SCORE.** We find 'v. *scora scæp*, five score sheep; and 'viii

*score æcere*, eight score acres, in the MS. containing the Rule of St. Bennet in Corp. Chr. Coll. Oxon., fol. 108.

**SCRAMBLE.** *Scrabble* for *scramble* occurs in the Pilgrim's Progress. We also find *scribble* in the sense of a hasty walk. See extracts in Davies, Supp. Glossary.

**SCREW.** It has been shewn that E. *screw* is from O.F. *escroue*, a screw, orig. used of the hole in which the male screw works. Also that the O.F. *escroue* answers in form to the Lat. acc. *scrobum*, a ditch, groove. All that is now needed is to supply the train of thought which connects *screw* with Lat. *scrobs*. This I can now do. The explanation is that the Low Lat. *scrobs* was particularly used of the hole made by swine when routing up the ground; so that *screwing* was, originally, the boring action of these animals. 'Hic *scrobs*, Anglice, a swyn-wrotyng,' Wright's Voc. i. 271, col. 1, last line; and see Catholicon Anglicum, p. 99, note 11.

**SCROLL.** Actually spelt *escroll* in Guillim, Display of Heraldry (1664), p. 400. See also *Escrow* (above, p. 802). We find Anglo-F. *escrouet*, Stat. of the Realm, i. 190, an. 1322. This word only differs from *escrou-el* in the form of the dimin. suffix.

**SCULLERY.** Cf. Anglo-F. *scuiler*, a washer of dishes, Life of Edw. Conf. I. 992. This is merely M.E. *scuiller* (= *swiller*) turned into apparent French. The etymology already given is strongly confirmed by the actual use of *scullery* in the sense of off-scourings. 'The black pots among which these doves must lie, I mean the soot and *skullery* of vulgar insolency,' Gauden, Tears of the Church, 1659, p. 258. See Davies, Supp. Glossary.

**SCUPPER.** Perhaps (F., = L.). The derivation of O.F. *escopir* from Lat. *exspuere* is not to be too lightly rejected. Cihac explains the Wallachian *scuip-ire* from *exspuere*, which he supposes became *scupere*, transposed for (e)c-spure; the sense answers exactly. He instances the remarkable Port. form *cuspir* (also *cospir*), to spit, which is certainly from Lat. *conspuere*. For an early example of the word, cf. 'That gushes from out our galleys' *scupper-holes*,' J. Marston, Antonio and Mellida, i. 1. 13 (1602).

**SCUTTLE** (3). Cf. 'How the misses did huddle, and *scuddle*, and run!' Anstey, New Bath Guide, letter 13 (Davies). Davies also gives *scutler*, a hasty, noisy run; *scuttering*, a hasty pace.

\***SEAM** (2), a horse-load. (Low L., = Gk.) 'A *seame* of corn, eight bushels; a *seam* of wood, an horse-load;' Ray's Gloss., E. D. S., B. 16. M.E. *seem*, P. Plowman, B. iv. 38. A.S. *seám*; occurring, e.g., in the comp. *seám-pending*, a load-penny, toll for a load, Thorpe, Diplomata. Ævi Saxonici, p. 138, l. 13. Not a Teut. word, but borrowed (like G. *saum*) from Low Lat. *sauma*, *salma*, corrupt forms of *sagma*, a pack, horse-load. = Gk. *σάγμα*, a pack-saddle. See further under *Sumpter* (where a notice of *seam* should have been inserted). See Weigand, s. v. *Saum*.

**SEARCH.** Cf. Anglo-F. *sercher*, Stat. of the Realm, i. 274, an. 1335; earlier *cercher*, id. 219, an. 1284. Thus the initial *c* became *s* in Anglo-French, and we find the spelling *sercher* in the very book (Langtoft's Chron. i. 112) which Rob. of Brunne translated. Cf. *selles*, i. e. cells, in P. Plowman, B. pr. 28.

**SEASON.** The etymology given is verified by the occurrence of Anglo-F. *seson* in the express and limited sense of 'sowing-time.' Thus we find 'furment, segle, et mixtilon pur la *seson* yvernaillie,' i.e. wheat, rye, and meslin [mixed corn] for the winter sowing; and 'feves, pois, et vesces pur la *seson* quaremele,' i.e. beans, peas, and vetches for the Lent sowing; Will of Lady Clare (1355); see Royal Wills, ed. Nichols, pp. 34, 35.

**SECULAR.** We find Anglo-F. *seculer*, Year-Books of Edw. I. i. 59, 133. It may be noted here that the senses assigned to *secularis* belong to late ecclesiastical Latin. The older sense was 'recurring at a *seculum*,' which was a stated period of considerable length.

**SEISIN.** Anglo-F. *seisine*, Stat. of the Realm, i. 36, an. 1275. See *Seize*, p. 539.

**SENIOR.** The word occurs, spelt *senyor*, in The Monk of Evesham (ab. 1412), c. x., ed. Arber, p. 31.

**SENTINEL, SENTRY.** I do not pretend to decide as to this difficult word, about which Scheler, Littré, and Diez differ. If we trust to the form, the most likely origin seems to be the Lat. *sentina*; for which reason I would remark that Lewis and Short cite a passage from Valerius Maximus, 2. 7. 1, in which *sentina* has the sense of 'hangers-on of an army, camp-followers.' Wedgwood explains *sentry* from O.F. *senteret*, and *sentinel* from O.F. *sentina*, both in the sense of path, with allusion to the sentinel's beat. The objection is that the word is said, by Scheler, Littré, and Brachet, to be of Italian origin; Littré has no example earlier than the 15th century.

**SEPOY.** Spelt in two ways in mod. F., viz. *cipaye* and *spahi*.

**SERAPH.** See note in Cheyne's Isaiah, vi. 2: 'the popular notion of the Seraphim as angels is of course to be rejected.' It is

of mythical origin, orig. denoting serpent forms. Cheyne considers the *seraphim* of Isaiah to be the same word as *seraphim*, 'burning serpents' in Numbers, xxi. 6, so called from their burning bite.—A. L. M.

\* **SET** (2). When we speak of 'a set of things,' this is a peculiar use of **Sept**, q.v. Not allied to the verb *to set*, in my opinion. A *set* = a *suit*; see **Suit**.

**SEWER** (1). Mr. Palmer, in his *Folk-Etymology*, p. 355, points out another possible original for *sewer*, viz. O. F. *seuwiere*, a canal for conducting water (Roquefort).—Lat. *ex-aquaria*, i.e. that which conducts water out.—Lat. *ex*, out; and *aquaria*, fem. of *aquarius*, belonging to water, adj., from *aqua*, water. This is a highly probable solution, for the Lat. *aqua* became *eue* in O. Fr., and the Lat. *aquaria* is precisely E. *ewer*; so that *s-ewer* = *ex-ewer*; see **Ewer**. We actually find Anglo-F. *Ewere*, i.e. water-bearer, as a proper name, in the *Liber Custumarum*, p. 684. If this solution be right, then the verb *to sew* was evolved out of the sb. *sewer*.

¶ Mr. Palmer misunderstands F. *évier*, a sink, which he wrongly supposes to be the same word; but, as Scheler points out, *évier* (though formerly miswritten *essvier*, as in Cotgrave) is merely the same word as E. *ewer* (or *sewer* without the *s*), being derived from O. F. *eue*, water, another form of the word which in mod. F. appears as *eau*. The remarkable Anglo-F. form *assueue*, dried up, in the Year-Books of Edw. I. i. 417, can hardly be anything else than = F. *assuyé*; which shews how nearly forms resulting from *exaquaria* and from *exsucare* may resemble each other. See prov. E. *assue* (Halliwell).

**SEXTON**. The change of *a* into *e* already appears in the Anglo-F. *secrestein*, Life of Edw. Conf. l. 1998.]

**SHAD**. The A. S. form is properly *sceadd*; the form *sceadda* is the gen. pl., and occurs in Thorpe, *Diplomatarium Ævi Saxonici*, p. 544.

**SHALLOON**. Anglo-F. *Chalouns*, *Chalons*, cloth of Chalons, *Liber Albus*, pp. 225, 231. *Chalons* took its name from the tribe of the *Catalauni*.

**SHALLOT**. Rather (F., = L., = Gk., = Phœnician.). Spelt *skalot* in Phillips, ed. 1706; see F. *échalote* in Littré. Closely allied to *scallion*, from O. F. *escalone*, *eschaloigne* (given by Littré under *échalote*). These forms answer to Low Lat. *ascalonium*, given in the Epinal Glossary, but better spelt *ascalonium*.—Gk. *Ἀσκαλόν*, the name of a Philistine city called in Heb. *Ashkalón*. See **Scallion**.

**SHAM**. In North's *Examen*, 1740, p. 256, he mentions 'a pure and pute *sham-plot*;' where *pute* represents Lat. *putus*. Again, at p. 231, he says: 'This term of art, *sham-plot*, should be decyphered. The word *sham* is true cant of the Newmarket breed. It is contracted of *ashamed*. The native signification is a town lady of diversion in country maid's cloaths, who, to make good her disguise, pretends to be so 'sham'd'. Thence it became proverbial, when a maimed lover was laid up, or looked meager, to say he had met with a *sham*. But what is this to plots? The noble Captain Dangerfield, being an artist in all sorts of land piracy, translated this word out of the language of his society to a new employment he had taken up of false plotting. And as with them, it ordinarily signifies any false or counterfeit thing, so, annexed to a plot, it means one that is fictitious and untrue; and being so applied in his various writings and sworn depositions . . . it is adopted into the English language.' β. We must here distinguish between fact and guess. North's explanation, that *sham* is short for *asham'd*, is a guess which I do not believe. On his own shewing the phrase ran, that a man had 'met with a sham,' i.e. with a *shame* or disgrace, hence, a trick, and, finally, 'any false or counterfeit thing,' to use North's words. This is at once a simpler and a more intelligible explanation, and agrees with all the other evidence, as I have already shewn. 'He [Sir R. L'Estrange] gave himself the trouble to print, in a quarto pamphlet, entitled *The Shammer shammed*, 1681, the whole transaction adorned with all the circumstances;' North's *Examen*, 1740, p. 271. The 'meal-tub' plot, in relation to which Dangerfield appeared as a witness, took place in 1680. Note that the word occurs in Wycherley's *Plain Dealer*, A. iii. sc. 1, where the verb to *sham* simply means to shame or mock: 'I'm sure you joked upon me, and *shammed* me all night long.' This play was brought out in 1677, and written as early as 1665; we thus have an example earlier than anything to which North refers.

**SHAMMY, SHAMOY**. So again, Cotgrave explains F. *ysard* as 'the shamois, or wild goat, of whose skin chamois leather is made.' Coles (1684) gives the same account. The G. *gemsenleder*, chamois leather, is clearly from *gemse*, chamois, and not from *Samland*.

**SHAWM**. The pl. forms *shalmouse*, *shalmoyoses*, in Caxton, tr. of Reynard, ed. Arber, p. 54, l. 15, and p. 112, l. 30, answer to the F. pl. *chalumeaux*.

**SHE**. A curious correction is needed here. Though the A. S.

*seð* was used as the fem. of *se*, it really took its origin from a slightly different form. In Skt. we not only find *sa*, fem. *sá* (Benfey, p. 981), but another form *syas*, that, fem. *syá*, neut. *tyad* (p. 376). Now the fem. *sá* is the same as Gk. *ῥ*, Goth. *so*, Icel. *sú*; but the fem. *syá* is the same as O. H. G. *siu*, mod. G. *sie*, O. Icel. *sja*, A. S. *seð*, mod. E. *she*. It is remarkable that Icelandic has both forms *sú* and *sja* (the latter being obsolete). Hence E. *she* is the fem. of an Aryan form SA-YA, a demonstrative form compounded of the two Aryan demonst. forms SA and YA. For the latter, see **Yon**.

**SHED** (1). I find that the alleged A. S. *sceddan*, to shed, is given by Mätzner. In his Grammar, he cites A. S. *sceddan*, pt. t. *scedd*, *scedd*, pp. *scaden*, to shed, which he says was confused in M. E. with A. S. *sceddan*, to sever. All this is pure assumption, and rests upon Ettmüller, who assumes the form *sceddan* for his own purposes. He grounds it upon the phrase 'tō *scedende blōd*,' to shed blood, occurring as a various reading in Ps. xiii. 16, ed. Spelman; this is assumed to be miswritten for *sceddende* = *sceddanne*, whereas it may very well be quite right, and = *sceddanne*. Next he assumes that the pt. t. is *scedd*, though *scedd* is only found with the totally unconnected sense of 'injured,' and is rightly regarded by Grein as the pt. t. of *scedan*, to scathe or injure. Both these assumptions are made with the object of forcing a connection between E. *shed* and G. *schütten*, to shed, of which the orig. sense was to shake, and to which the related E. word is **Shudder**, q.v. Even then, when Ettmüller has constructed this A. S. verb after his own plan, he has further to assume a root-verb *scudan*, in order to get over the difference in the vowel-sound between *shed* and *shudder*. The whole is very suspicious, and the only real point of connection between these verbs is such as is afforded by O. Fries. *schedda*, to shake violently. The necessary conclusion is, that one or other of the following views must be true. Either *shed*, in the sense to spill or scatter, is the same word with *shed*, to part (A. S. *scedan*), to which I see no objection, for the phr. 'tō *scedende blōd*,' cited above, tells this way rather than the other; or else *shed*, to spill, is a different word, and had the original sense of 'shake,' being connected with O. Fries. *schedda*, from a base SKAD, to shake, of which I can find no trace beyond a possible connection with the base SKUD, to shake, for which see **Shudder**. With the A. S. *scedan*, to part, we may also further compare O. Sax. *skēdan*, O. Fries. *skētha*, *scēda*, to part. It is also highly material to observe that the verb to *shed*, in the sense 'to separate,' though originally a strong verb, is formed with the weak pt. t. *shadde* and the weak pp. *shad* as early as in the *Ormulum*; see ll. 3200, 4939. The very same forms have the sense of 'split' in P. Plowman, B. xvii. 288, &c. β. But the most material point is to observe the *change of sense*. We have A. S. *sceddan*, to part; M. E. *shaden* (pt. t. *shadde*), to part, *Ormulum*, 1209, 3200; but the verb became intransitive, so that, in Layamon, 5187, we have 'redde blod *scede* (or *sadde*),' red blood spread abroad, or was shed. Lastly, it again became transitive in a new sense, as in Layamon, 7650, where we have 'one blodes drope *sadde*,' he shed a drop of blood. This is the real key to the whole matter.

**SHED** (2). I find no older quotation for this word in the modern sense than the following: 'Sheds stuff'd with lambs and goats, distinctly kept;' Chapman, tr. of Homer's *Odyssey*, ix. 314. We find also prov. E. *shade*, a shed for fuel (East Yorksh.), *cow-shade*, a cow-shed (Leicestershire), E. D. S. Gloss. B. 2 and B. 5; Shropsh. *shad*, a shed. These forms are sufficient to justify my inference, that *shed* is a mere variant of *shade*. β. But there is also a prov. E. *skud*, a shed (E. D. S. B. 3); this is M. E. *schudde*, a shed (Prompt. Parv.). It is of Scand. origin; cf. Swed. *skydd*, protection, *skydda*, to protect, shelter; from the same root as **Sky**, q.v. γ. Thus, whilst on the one hand, the ✓ SKA, to cover, is the source of *shade* and *shed*, on the other hand the closely allied ✓ SKU, to cover, is the source of *shud*.

**SHEET-ANCHOR**. The spelling *shootanker* occurs also in Roister Doister, i. 1. 28. The spelling of *sheet-anchear* is due to M. E. *scheten*, to shoot. See remarks already made, s.v. **Sheet**, and see **Shoot**.

**SHELTER**. We actually find the corrupt form *jelttron*, but used in the sense of 'shield' or 'shelter,' in Hickscorner; Dodsley's *Old Plays*, i. 149. This links *shelter* with M. E. *sheltrown*, past all question.

**SHERRY**. The name of the Spanish town is spelt both *Xerez* and *Sherris* on the same page (A. D. 1626); see An English Garner, ed. Arber, i. 632; also *Sherries*, id. i. 621.

\* **SHILLELAGH**, an oaken stick used as a cudgel. (Irish). In The Rejected Addresses (Living Lustres, st. 9). Named from *Shillelagh*, a barony in Wicklow famous for oaks. The Irish name *Siol-Elaigh* means 'the descendants of Elach.'—Irish *siol*, seed, descendants; and *Elach*, proper name. See Joyce, Irish Local Names. The O. Irish *sil*, seed, is from ✓ SA, to sow; Fick. i. 789.

**SHINGLE.** 'Their haven is so . . . often stopped up with beach and shingle stone,' &c. (A.D. 1614); Eng. Garner, ed. Arber, iv. 338. [As the English Garner has modernised spelling, we cannot tell what was the spelling of the original here.]

**SHITTAH.** Heb. *tt* for *nt*, which is quite regular; cf. Arab. *sant*, a thorn, an acacia; Rich. Dict. p. 853. Of Egyptian origin; from Egypt. *schoute*; Gesenius, ed. 8, p. 830. The acacia is called the *spina Aegyptia*. So in Smith's Dict. of the Bible.—A. L. M.

**SHOAL** (1). Cf. 'a *Scoll* of Fysh;' Book of St. Albans, fol. f7, col. 1, l. 12.

**SHOG.** The pp. *schoggid*, i.e. shaken about, occurs as early as in Wyclif, Matt. xiv. 24. See *schoggyn* in Prompt. Parv.

**SHOVEL.** Oldest spelling *scobl*, in the 8th century. 'Vatilla, *tsern scobl*,' i.e. iron shovel, Wright's Voc. ii. 123, col. 1. Cf. 'Batilla, *fyr-scobl*,' i.e. fire-shovel, id. ii. 11, col. 1.

**SHY.** The verb exactly answers to Swed. *sky*, to shun.

**SIBYL.** Prof. Postgate takes *Σιβυλλα* to be from a stem *σιβ-υλο-*, with a fem. suffix *-ya*. He remarks that the root would appear to be *σιβ-*; cf. *persibus* in Festus, who has: 'callidus sive acutus, *persibus*;' from the *✓SAP*, to be wise, seen in Lat. *sap-ere*, Gk. *σοφ-ός*. Thus *Sibyl* would mean 'the wise woman,' or perhaps 'the little wise woman;' so named because she knows the secrets of destiny. I may add that this etymology agrees with the fact that *F. sage* can only be derived from *sabius*, not from *sapius*; see **Sage** (1).

**SIEGE.** The Anglo-F. forms are both *siege*, Liber Customarum, p. 140, and *sege*, Gaimar's Chron. l. 3110.

\***SIESTA.** orig. a noon-day nap. (Span.—L.) 'What, sister, at your siesta already?' Elvira, in Dodsley's Old Plays, ed. Hazlitt, xv. 22. Now usually applied to a nap in the afternoon.—Span. *siesta*, 'the hottest part of the day, the time for taking a nap after dinner, generally from 1 to 3 o'clock;' Neuman.—Lat. *sexta*, i.e. *sexta hora*, sixth hour, noon; reckoning from 6 A.M.; so that the orig. sense was 'noonday nap.' *Sexta* is fem. of Lat. *sextus*, sixth.—Lat. *sex*, six; see **Six**. For a shifting of time in the reverse direction, see **Noon**.

**SIGNET.** Spelt *signett*, Mandeville's Trav. p. 82. Anglo-F. *signet*, Royal Wills, p. 80 (1361).

**SILK.** It is suggested by Slavonic scholars that the change of the *r* of *sericum* into *l* took place on Slav ground. The Russ. form is *shelk* (*sholk*); [cf. Lithuan. *szilkai*, silk, *silkai*, cotton]. It is probable that silk became known to the Scandinavians and Saxons through Slavonic traders.—A. L. M.

**SIMPLETON.** Mr. Palmer suggests that *simpleton* is short for *simple-tony*, the word *tony* having much the same meaning, of 'foolish fellow.' We find the line: 'I think a *simple-tony*,' introduced into a song (about A.D. 1772?), where a rime for *macaroni* is required; and again: 'A bow from any *tony*' in another song, in which every verse ends with *macaroni*; both are quoted in Chambers, Book of Days, ii. 32. Prior, in his poem 'The Mice,' written in 1708, introduces the line: 'Home went, well pleas'd, the Suffolk *tony*.' Cf. *Tony* (i.e. *Anthony*) Lumpkin in Goldsmith's She Stoops to Conquer. On the other hand, it may be that *simple-tony* is merely an extended form of *simpleton*, and that *tony* is short for it. At present, the evidence points this way, since *simpleton* is used by L'Estrange, who died in 1704; and examples of *-eton* at the end of F. words are given in N. and Q. vi. 8. 132; e.g. *caneton*, *molleton*, *hanneton*. Cf. Span. *simpion*, a simpleton; Ital. *semplicione*, a simpleton.

**SIMULATE.** The sb. *symulacyon* occurs in The Monk of Eve-sham (ab. 1482), c. 36; ed. Arber, p. 79.

**SINGLE.** The M. E. form *sengle* (P. Plowm. A. x. 200) is from F. *sengle* (Cot.); but *single* is from Latin, or is a form adapted to the Lat. spelling.

**SIRE.** Anglo-F. *sire*, Polit. Songs, p. 232 (before 1307); and in the Vie de St. Auban.

**SIREN.** See 'A Philological Examination of the Myth Sirens,' by J. P. Postgate, in the Journal of Philology (Cambridge), vol. ix. The conclusion is that *siren* meant orig. 'a bird,' and that the root is *✓SWAR*, to sound. This confirms what I have already said.

**SIZE** (1). The expression 'feet of *assize*,' i.e. statutable feet, feet of a fixed length, occurs in a [late?] copy of the Will of Hen. VI.; Royal Wills, ed. Nichols, p. 295. This throws much light on the word.

**SIZE** (2). Cf. '*syse* for colours, *colle de cuir*;' Palsgrave. It occurs even in the 15th cent., being spelt *cyse* in Reliq. Antiq. i. 108.

**SKIRMISH.** Cf. Anglo-F. *eskermir*, to fence, Lib. Customarum, p. 282. The suffix *-ish* is not really due to the sb., as said at p. 558, but the verb is derived (regularly) from the base *eskermis-* of the pres. part., &c.; just as is the case with *ban-ish*, *pol-ish*, and the like. Thus, Littré quotes the pr. pl. *escremissent* from Roncisvals, p. 6; and the same form occurs in Le Roman de Rou, in Bartsch, Chrest. Franc. col. 112, l. 28. Roquefort also gives the pres. sing. subj.

*escremisse*, from Gautier de Coinsi, liv. i. ch. 10. This settles the question.

\***SKUA**, a bird, a kind of gull. (Scand.) '*Lestris cataractes*, the common skua;' Engl. Encycl. s.v. *Laridae*. Apparently a corruption of Icel. *skúfr*, a skua; also called *skúmr*, 'the skua, or brown gull;' Icel. Dict. I suppose the reference is to the colour; cf. Icel. *skúmi*, shade, dusk; Swed. *skum*, dusky; Norweg. *skum*, dull, dusky, chiefly used of the weather, but sometimes of colour. Perhaps allied to **SKY**.

**SLAB** (1). Wedgwood objects to my explanation of *slab* as 'a smooth piece,' though this is certainly what we mean by a *slab* of stone. He says: 'it corresponds exactly to Languedoc *esclapo*, a chip, slab of wood or unworked stone, from *esclapa*, to split wood;' and he further compares F. *éclater*, to fly into fragments. This makes no difference to the etymology; we may regard *slab* as meaning merely 'slip' or 'slice,' and it comes to the same result. The Languedoc *esclapa*, to split, is clearly of Teutonic origin, from the O. Du. *slippen*, which (as I have already said) means 'to slit' as well as 'to slip'; precisely as F. *éclat* and E. *slate* are derived from the O. H. G. equivalent of *slit*; see **Slate**. The notion of slitting appears also in *sliv-er* and *slice*.

**SLAVE**, sect. β. The name *Slave* meant, in Slavonic, not 'the glorious,' but 'the intelligible,' or more literally, 'the speaking' people; like other races, they regarded their neighbours as 'barbarian' or 'dumb.' Similarly 'the Poles called their neighbours, the Germans, *Niemiec*, *niemy* meaning *dumb*; just as the Greeks called the barbarians *Aglossoi*, or speechless;' Max Müller, Lect. on Lang., 8th ed., i. 97. Accordingly, the derivation of *Slave* (or rather, of O. Russ. *Slovène*, Slavonians, given in Thomsen's Relations between ancient Russia and Scandinavia, p. 8) is from the Church-Slav. *slovo*, a word (cf. Russ. *slovo*, Pol. *słowo*, a word). Still, it hardly disturbs the etymology; for it happens that the Church-Slav. *slava*, fame, and *slovo*, a word, are closely allied words, both being connected with Church-Slav. *slu-ti*, to be named, to be illustrious; from *✓KRU*, to hear, p. 732, no. 81. See Cartius, i. 185.

**SLEEVELESS.** We see, by Richardson's Dict., that the phr. '*sleuesse* words' occurs in the Test. of Love, b. ii. (see Chaucer's Works, ed. 1561), fol. 302, col. i; also '*sleeveless* rhymes' occurs in Bp. Hall, Sat. iv. 1, 34; and '*a sleueles* reson' in Reliquiæ Antiquæ, i. 83 (15th cent.). The explanation turns on some old joke, such as I have indicated. The pretence that it is 'a corruption' is mere pedantry.

**SLEIGH.** The pl. *scleyes* occurs in Mandeville's Travels, p. 130. Possibly a F. modification of the Du. or Dan. word. Cf. E. Fries. *slé* or *slede*, a sledge.

**SLENDER.** Not (O. Low G.), but (F., = O. Low G.). It is derived from O. F. *esclendre*, slender, given by Palsgrave as the F. form of 'sklender.' This at once accounts for the former vowel, as well as for the curious M. E. *slender*, Mandeville's Travels, p. 290. *esclendre*, Chaucer, C. T., Group A, 587. It is the O. F. *esclendre* that is derived from the O. Du. *slinder*. We thus account for the vowel-change; in regularly becomes *en* in French, as in *en* = Lat. *in*, *sengle* from Lat. *singulum*, &c.

\***SLEUTH-HOUND.** Explained under **Slot** (2).

**SLICE.** Cf. Anglo-F. *escliciens*, splinters; Life of Edw. Conf. l. 276.

**SLOUGH** (2). 'A *slughe*, squama; *slughes* of eddrys [snakes], exemie' Catholicon Anglicum, p. 345; and see the note.

\***SLUG-HORN.** (C.) I insert this ridiculous word because a certain critic believed it to be worth insertion, and remarked upon the 'fine opportunity' for explaining its connection with *slaughter*! As a fact, Browning's line: 'Dauntless the *slug-horn* to my lips I set' (Childe Roland, near the end) is amusing to an editor of Chatterton, who recognises the original of it in 'Some caught a *slug-horn*, and an onset wound;' Battle of Hastings, pt. ii. st. 10. Unluckily, a *slug-horn* is not a horn at all; it is merely a spelling, in the edition of G. Douglas which Chatterton consulted, of the word which in Small's edition (iii. 126, l. 29) is better spelt *slogorne*; see *slughorne* or *sloggorne* in Jamieson's Scot. Dict. *Slogorne* is merely an old spelling of *slogan*, and means a battle-cry. It will now be understood that I have already inserted and explained it; see p. 563.

**SMACK** (3). Latinised as *esnecca* in the Pipe Roll, 2 Rich. I. (1100-1); N. and Q. 3 S. viii. 307.

**SOCK.** A better quotation for the A. S. word, shewing its early adoption from Latin, is the following. 'Soccus, socc, *slabe-soc*,' i.e. sock, slip-shoe; Wright's Voc. ii. 120, col. 2 (8th century).

**SOFT.** I see Weigand is of opinion that the G. *sacht* was merely borrowed from Low G. *sagt*, soft, which is allied to Du. *zacht*, Dan. *sagte*, soft. If these words are to be connected with E. *soft*, as he supposes, I think it must be due to the substitution of a



guttural sound for *f*, of which we have instances in the Du. *luht* (for *luft*), air, Du. *kracht* (for *kraft*), strength, &c. We may thus account for the double form *sanft* and *sacht* in German, by supposing the former to be H. G. and the latter borrowed from Low G. We may still take the base to be SÄF-, as seen in the A. S. and O. Sax. forms, the most likely form of the root being SWAP, as already said. Cf. Icel. *sof-a*, to sleep (pt. t. *svaf*).

**SOIL** (1). Cf. Anglo-F. *soil*, land, Year-Books of Edw. I. iii. 53; *soyl*, id. i. 247.

**SOIL** (2). 'To go to *soyle*' was said of the hart; Book of St. Albans, fol. e 4, back, last line.

**SOIL** (3). Cf. Anglo-F. *saulees*, pp. pl., satisfied, filled with grass, Philip de Thaun, Bestiary, l. 527; *saul*, adj. satisfied, Vie de St. Auban.

**SOJOURN**. Anglo-F. *sojourn*, Stat. of the Realm, i. 277, an. 1336. The sb. appears in Anglo-F. both as *sojour*, Lib. Customarium, pp. 63, 64, and *sojourn*, Langtoft, i. 36.

**SOLE** (2). Anglo-F. *soel*, Lib. Albus, p. 244.

**SONATA**. 'Of a *sonata* on his viol,' Prior, Alma, c. 3.

**SONOROUS**. The M. E. form is *sonoure*, spelt *sonoure* in the Book of St. Albans, fol. d 3, l. 4.

**SOOTHE**. 'That's as much as to say you would tell a monstrous . . . lie, and I shall *sooth* it,' i.e. I am to bear witness to its truth; Faire Em, Act. iii. sc. 11; in Simpson's School of Shakespeare, ii. 443, l. 866. 'What better way than this? To *sooth* his purpose and to draw him on With expectation,' Play of Stucley, l. 1516; id. i. 219.

**SORCERESS**. Anglo-F. *sorceresse*, French Chron. of London, Camden Soc., p. 3.

**SORREL**. M. E. *sorel*, spelt *sorell* (14th cent.), Reliq. Antiq. i. 51, l. 7.

\***SPADE** (at cards). (Span., = L., = Gk.). The name *spade* is really a substitution for the Spanish name *espada*, meaning (1) a sword, (2) a spade at cards; compare the etymology of *spadille*, given at p. 577, col. 1, l. 9, and see ll. 2-5 just above. The Spanish cards have swords for spades; see Strutt, Sports and Pastimes, b. iv. c. 2, § 20; Archæologia, viii. 135.

**SPALPEEN**. 'The poor harvest-men who now pass in troops from Ireland to England are now called *spalpeens*, with a show of contempt or disrespect in using the word,' &c. MS. written ab. 1740, cited in N. and Q. 3 S. viii. 307; q. v. And see under *Buckeen* in Davies, Suppl. Glossary.

**SPANGLE**. *Spangis*, spangles, occurs in the Kingis Quhair, by James I. of Scotland, st. 47.

**SPARK** (1). In *sparkle*, verb, the suffix may be frequentative. It is difficult to be certain whether *sparkle*, verb, is from the sb., or was formed as a frequentative.

**SPAWN**. The etymology from O. F. *espandre* or *espaundre* is rendered certain by a gloss in Wright's Voc. i. 164. We there find: 'Soffret le peysoun en ewe *espaundre*,' i.e. let the fish spawn in the water; *espaundre* being glossed (in the MS.) by *scheden his roune*, i.e. shed his roe, though it is misprinted *scheden him frome*. Hence the word is certainly (F., = L.). So in N. and Q. 6 S. v. 465 (by myself).

**SPELL** (1). 'Relatu, *spelli*,' Wright's Voc. ii. 118 (8th cent.).

**SPELL** (2). I have already pointed out the confusion between this word and *spell* (4), a splinter of wood, owing to the use of a piece of wood as a pointer in schools. Wedgwood argues that *spell* (2) is, in fact, nothing but a mere derivative of *spell* (4), and that the A. S. *spellian*, to declare, relate, may as well be left out of the question. I will not contest this, as it is probable enough; only, in that case, we must assume that M. E. *speld*, a splinter, took the form *spell*, *ld* becoming *ll* by assimilation. Cf. O. Du. *spelle*, a pin (Hexham) with Du. *speld*, a pin, which is still in use, though really an older form; and see *Spill* (2). Under *Spell* (2), I have cited Cotgrave as using the curious form *speale*; this (as Wedgwood well points out) is clearly derived from the old word *speal*, a splinter of wood (Halliwell), and is of Scand. origin; from Swed. *spjåla*, a splinter, which is ultimately from the same root.

**SPINACH, SPINAGE**. Rather (F., = Span., = Arab., = Pers.). Littré gives O. F. *espinace*, which (rather than Ital. *spinace*), is the origin of the E. word. = Span. *espinaca*, spinach. See a remarkable article in Devic, Suppl. to Littré, p. 33, s. v. *épinard*. He shews (conclusively, as it appears to me) that the almost universally accepted etymology from Lat. *spina* is wrong. He cites Jean Bauhin, a botanist of the 16th century, as deriving the word from *Hispanicum olus*, which points to the Span. origin of the F. word, but is really a mere coincidence; Bauhin adds (what is more important) that no ancient authors mention *spinach*, except the Arabs, who call it *hispanac*. The reference is to Bauhin, Histor. Plantarum Univers. ii. 964. Far earlier testimony exists; for Razi, in the 9th

century, praises this vegetable in Arabic words which Devic quotes; the name employed being *al-isfândj*. Richardson's Arab. Dict. gives *isfândj*, *isfîndj*, *aspanâkh*, all meaning 'spinage'; pp. 90, 75. He considers them as Greek words, from Gk. *σπινάκια*, but this is a mere modern word, really derived from the Arabic. Devic further cites a quotation in Littré to shew that the *spinach* came to Spain from the East, and adds that it has been shewn that the plant is indigenous in Persia; for which see G. A. Olivier, Voyage dans l'empire ottoman, 1802. We conclude that the name was introduced into Spain by the Moors, and that the Arab. name was prob. originally Persian. The fact that the suffix *-dj* is already found in Arabic in the 9th century is strongly against the possibility of its being due to the Lat. *-aceus*.

**SPINET**. Spelt *espinette* (the F. form) in Pepys' Diary, July 15, 1668.

**SPLAY**. So also: 'Here colere *splayed*,' her collar displayed; Cov. Myst. p. 242.

**SPRAY** (1). This seems to be a word of such late use, that it can hardly be originally English. Moreover, the A. S. *geond-sprégan* is a very doubtful word; it may be a mistake for *geond-sprengan*. I suspect the word will turn out to be a derivative from Du. *spreiden*, to spread, scatter, strew. The loss of *d* between two vowels is not uncommon in Du. and Low G.; the Bremen Wörterbuch gives *spreën*, *spreien* as varying forms of *spreiden*. Aasen notes that the Norweg. *spreida*, to spread, is in some places pronounced as *spreie*. The *d* has also disappeared in the derived Low G. *sprei* (also *sprede*), a spreading out of flax to dry, Du. *sprei*, that which is spread on a bed, a coverlet. If this be right, *spray* is related to *spread* rather than to *sprinkle*. The word occurs in Bailey, ed. 1745.

**SPROUT**. Cf. Walloon *sprot*, *spraut*, a term applied to cabbage-sprouts (Sigart).

**SPRUCE**. Prussia was called *Sprucia* by the English as late as A. D. 1614; see Eng. Garner, ed. Arber, iv. 329, 345. '*Spruce* canuas' is mentioned in Arnold's Chron. (1502), repr. 1811, p. 236.

**SPURT**. 'A short *spurt* doth not tire me,' A. Tuckney, Sermon on Balm of Gilead, p. 65; N. and Q. 2 S. viii. 7.

**SQUIRREL**. We find Anglo-F. *esquireus*, *esquireux*, plural forms from a sing. *esquirel*, in Liber Albus, pp. 225, 231. This is a modification of O. F. *escurel*.

**STANDARD**. In 1392, we find the expression 'un rouge lit *estendard*,' supposed to mean 'a red standing bed, i.e. one whose tester rested on pillars'; Royal Wills, ed. Nichols, p. 131. This again points to the etymology suggested.

**STAG**. The word seems to have been English; A. S. *stagga*. In the Laws of Cnut, De Foresta, § 24, we read of 'regalem feram, quam Angli *staggon* [read *staggan*] appellant.'

**STANK**. The dialectic form of F. whence the E. sb. is derived is shown by Walloon *stank*, *estank*, a ditch (Sigart). Cf. Anglo-F. *estang*, a pool, Year-Books of Edw. I. i. 415; *estank*, a mill-dam, id. ii. 451; *estanke*, Lib. Albus, p. 505.

**STANNARY**. The Corn. *staen*, W. *ystaen*, &c., are borrowed from Latin (Rhys).

**STAVE**. Mr. Cockayne remarks that 'the A. S. *staf*, G. *buck-stab*, a letter, refers to the characters standing in rows. *Staves* of a psalm are appropriate because there is a row of them;' Spoon and Sparrow, p. 134. Runic characters or staves resemble a row of upright sticks.

**STEM** (3). Mr. Palmer observes that 'to *stem* the waves,' being formed from the sb. *stem* (of a vessel), is a distinct word from 'to *stem* a torrent.' In a very strict sense, it is so. But I have given them together, because both verbs are derivatives from *stem*, sb. This sb. has two senses, but one of them is secondary. To 'stem the waves' is from *stem* (2); to 'stem a torrent' is from *stem* (1); but *stem* (2) is the same word as *stem* (1).

**STENCIL**. Anglo-F. *estencille*, pp., Langtoft's Chron. ii. 430.

**STINGY**. Cf. also Shropsh. *stinge*, a grudge; as, 'I owed 'im a *stinge*,' Shropsh. Wordbook.

**STOP**. Cf. Anglo-F. *estoper*, to stop up, Year-Books of Edw. I. ii. 23; *estuper*, Philip de Thaun, Bestiary, l. 784. The latter form is obviously from Low Lat. *stupare*.

**STORE**. The derivation from Lat. *instaurare* is further shewn by the occurrence of *instore*. 'All his lande *instored* of husbandry and of all other thingis,' Arnold's Chron. (1502), ed. 1811, p. 215.

**STRAPPADO**. E. Webbe, according to his Travels (1590), ed. Arber, p. 31, had practical experience of it at Naples. 'Thrice had I ye *strappado*, hoisted vp backward with my hands bound behinde me, which strook all the joynts in my armes out of joynt.'

**STRIPLING**. M. E. *stripling*, Mandeville's Trav., p. 278.

**STURGEON**. Anglo-F. *sturtoun*, Lib. Albus, p. 382.

**SUBDUE**. Cf. Anglo-F. *subduz*, pp. subdued, Stat. of the Realm, i. 339, an. 1353.



**SUBSCRIBE.** 'My lettre subscribed with myn owen hande;' Will of Hen. V.; Royal Wills, ed. Nichols, p. 238.

**SUBURB.** Prob. (F., = L.) rather than (L.). Cf. Anglo-F. *suburbe*, Stat. of the Realm, i. 97, an. 1285; Year-Books of Edw. I. i. 25.

**SUCCOUR.** The spelling of the E. word is prob. taken from that of the Anglo-F. sb. *succour*, Langtoft's Chron. i. 302, shortened form of *succours* (spelt *soccours*), id. 16, rather than from the verb *sucure*, Vie de St. Auban.

**SUET.** Spelt *suet*, Book of St. Albans, fol. e 8, l. 21; *sewet*, id. fol. f. 3, l. 22; *sewit*, fol. f. 3, back, l. 11. Cf. the Anglo-F. *su*, *sue*, *suet*, Liber Albus, pp. 237, 245; which gives the primitive form.

**SUFFRAGE.** The pl. *sofragys* occurs much earlier, in the Monk of Evesham (ab. 1482), c. 44, ed. Arber, p. 92.

**SUMACH.** Anglo-F. *symak*, Lib. Albus, pp. 224, 230.

**SURCEASE.** The Anglo-F. sb. *surseise* occurs in the Laws of Will. I. § 50. The verb is *surseer*, pres. pl. subj. *surseient*, *surseisent*, Stat. of the Realm, i. 49, 52, 300. We find also *sursera* equated to Lat. *supersedere*, Laws of Will. I. § 50. A clear example of this word as a sb. is as follows: 'There was now a *surcease* from war;' Life of Lord Grey (ab. 1575), Camden Soc., p. 3. Cf. 'effectuel to let or to *surcease* the sayd action;' Stat. Hen. VII. pr. by Caxton, fol. e 5 (wrongly marked d 5).

**SURGEON.** Cf. Anglo-F. *cyrogen*, *sirogen*, *surigien*, *surrigien*, Langtoft's Chron. ii. 104, 158.

**SURGERY.** I find, however, one instance of the form *surgenrie* (= surgeon-ry) in P. Plowman, B. xvi, 106 (various reading in two MSS.). This shows that such a form as *surgeon-ry* was known.

**SURROUND**, to encompass. (F., = L.) The history of this word is very remarkable. The orig. sense was 'to overflow'; but, by confusion with E. *round* (with which it has no etymological connection), it took up the sense 'to encompass'; and this unoriginal sense is the only one which can now be attached to it. Etymologically, it should be spelt *sur-ound*, but the spelling with a double *r* was usual from the first, even before it was confused with *round*. Examples of the word, taken from those collected for the Phil. Soc. Dictionary, are given at p. xvi of the Phil. Soc. Proceedings for 1883. Confusion with *round* came in about A. D. 1620; but the first famous author who uses it in the modern sense is Milton; see P. L. i. 346, ii. 796, iii. 46; Comus, 403; Ode on Nativ. 109 (but in this passage something of the old sense still lingers); Ps. v. 39; Ps. vii. 26. The word does not occur in Shakespeare, in the A. V. of the Bible, or in the P. Book. The true old use of the word appears in Warner, Albion's England, viii. xli. 45 (as published in Chalmers' English Poets, vol. iv), where we read: 'As streams, if stopt, *surround*, i. e. overflow. Cotgrave has: '*Oultre couler*, to surround, or overflow;' and Minshew has the entry: '*SURROUND*, *vide* to OUEFLOW.' Sherwood's Index to Cotgrave has: 'Surround, or overflow, *oultre couler*.' Perhaps it first occurs (rightly spelt with one *r*) in the following: 'by thencease of waters dyuers londes and tenementes in grete quantite ben *surrounded* and destroyed;' Stat. of Hen. VII. (1489), pr. by Caxton, fol. c 7. We find also the Anglo-F. *surrounder*, to overflow, Langtoft's Chron. ii. 324; Year-Books of Edw. I. iii. 331; and see La Vie de St. Auban. = O. F. *suronder*, to overflow (Burguy). = Low Lat. *superundare*, to overflow, equivalent to classical Lat. *exundare*. = Lat. *super*, over; *unda*, a wave. See **ABOUND**, **UNDULATE**; and cf. **REDOUND**.

**SURVEY.** Anglo-F. *surveuer*, Stat. of the Realm, i. 285 (1340); *surveier*, Lib. Albus, p. 512. Burguy gives O. F. *sorvoir*. Cf. also Anglo-F. *surveour*, a surveyor, Stat. Realm, i. 289 (1340); whence M. E. *surveior*, A. D. 1420, Early E. Wills, ed. Furnivall, p. 54, l. 13.

**SWARM.** The A. S. *swearm* is authorised. '*Examen apium*, swarm;' Mone, Quellen, p. 374.

**SWINE.** For Lat. *suinus*, adj., belonging to swine, see Lewis and Short.

**SYCOPHANT.** See Liddell and Scott, Gk. Dict. ed. 1883.

**SYMPHONY.** The F. form has been accidentally omitted in l. 4. After 'Luke xv. 25,' insert: = F. *symphonie*, 'harmony,' Cotgrave.

**TACHE** (1). Cf. Anglo-F. *taches*, pl., pegs, Year-Books of Edw. I. iii. 53. Walloon *tachette*, a nail for shoes (Sigart).

**TAILOR.** Anglo-F. *tailleur*, Stat. of the Realm, i. 312, an. 1351.

**TAINT.** M. E. *taint*, *taynt*, a disease in hawks; Book of St. Albans, fol. b 2, back.

**TAKE.** It may be observed that M. E. *taken* occurs both in Layamon, l. 23688, and in the Ormulum, l. 85; perhaps the earliest example is *tacen*, infin., in the A. S. Chron. an. 1127; ed. Earle, p. 256.

**TALK.** I believe the explanation given at p. 622 is correct; we

may note that Russ. *tolkavate* means not merely 'to interpret,' but also 'to talk about,' just as in English; and *talk* means not only 'sense, interpretation,' but also 'rumour, report;' Reiff. The usual explanation is that *tal-k* is an extension of *tale*, the *k* being added as in *smir-k*. Those who prefer this explanation can do so; for myself, I utterly reject it. Such a verb would rather have made *tel-k*, from the verb *tell*.

**TALON.** The talon must have meant not merely the hinder claw of a bird, but the hinder claw together with the toe, taking 'claw' in the widest sense. Hawks strike with the hinder claw in pouncing; they then grip with the other claws, so as to hold firmly. See an excellent note by Dr. Chance in N. and Q. 6 S. vi. 90. The fact is that 'talon' and 'pounce' were hawking terms; the former was technically restricted to the hinder claw, the others being called 'pounces.' [Such terms were used in a very fanciful manner; it was not permitted (by some hawkers) to talk of hawks' *feathers*. They had no feathers at all, only *plumes*!] In the Book of St. Albans, fol. a 8, we read that 'the grete clees [claws] behynde, . . . ye shall call hom [them] *Talons*;' and, 'The clees with-in the fote ye shall call . . . *Pounces*.' From the latter term is derived the verb to *pounce*; but, the sb. *pounce* becoming obsolete, only the term *talon* was left, which had to be applied to all the claws alike.

**TAMPER.** Cf. 'For often hee hath bene *tempering* with me;' Harman's Caveat, p. 70.

**TANK.** In Wilson's Glossary of Indian Terms, p. 508, we find Maráthi *tánken*, Guzerathi *tánki*, a reservoir of water, commonly known to Europeans in India as a *tank*. Wilson remarks that the word is *said* to be Guzerathi. But it may very well be Portuguese, as already shewn.

**TANTAMOUNT.** Anglo-F. *tant amunte*, is tantamount to, Year-Books of Edw. I. i. 31; *tant amount*, id. ii. 335. Thus *amount* is a verb, as already said at p. 624.

**TAPER** (2). The A. S. *taper-ax* has nothing to do with mod. E. *taper*. The Icel. *tapar-öx*, which is supposed by Vigfusson to have been borrowed from English, is really of Slavonic origin; cf. Russ. *topor*, an axe.

**TAR.** Also A. S. *taru*, *tearo*, *tara*; see A. S. Leechdoms, ii. 408.

**\*TAR** (2), a sailor; in Swift's Poems, To the Earl of Peterborough, st. 11. It is simply short for *Tarpauling*, q. v.

**TARE** (2). *Tare* and *trete* [tret] are both mentioned in Arnold's Chron. (1502), ed. 1811, pp. 128, 237.

**TASSEL.** In an A. S. glossary of the 8th century we actually find the entry: '*Tessera, tasul*;' Wright's Vocab. ii. 122. Here *tasul* must have been taken directly from the Lat. *taxillus*, and the entry is particularly interesting as shewing that *tasul* was used in the sense of 'die;' which corroborates the derivation already given.

**TATTOO.** 'Sir Jas. Turner, in his Pallas Armata (a treatise on military affairs, c. 1627), gives it as *taptoo*, and explains it as the signal for closing the sutlers' canteens;' N. and Q. 3 S. vii. 374; q. v. This is a very early example.

**TAUNT.** The following quotation is remarkable. 'Geuyng vnto the same *taunt pour taunie*, or one for another;' Udall, tr. of Erasmus' Apophthegms, Diogenes, § 68. It suggests a possible origin of E. *taunt*, sb., from F. *tant*, so much; from Lat. *tantus*. Further light is desired; on the whole, I think the etymology already given at p. 627 is more likely.

**TEA.** On the introduction of *tea*, see D'Israeli, Curiosities of Literature, vol. ii. 319 (Warne's ed.). He remarks that 'the word *cha* is the Port. term for tea retained to this day, which they borrowed from the Japanese,' &c.

**TEDIOUS.** The sb. *tedeusnes* occurs in the Monk of Evesham, ab. 1482, c. 33; ed. Arber, p. 76.

**TEETOTUM.** Strutt, I find, says precisely the same thing. 'When I was a boy, the *te-totum* had only four sides, each of them marked with a letter; a T for Take all; an H for Half, i. e. of the stake; an N for Nothing; and a P for Put down, i. e. a stake equal to that you put down at first. Toys of this kind are now made with many sides and letters.' Sports and Pastimes, b. iv. c. 4. § 6. Strutt was born in 1749.

**TEMPLE** (2). The Lat. *tempora*, the temples, corresponds to Gk. *τὰ καίρια*, vital parts, parts where a wound is mortal; see Lewis and Short. Hence *tempora* is merely the pl. of *tempus*, time.

**\*TENNY**, the colour of orange, in heraldry. (F., = C.) Also spelt *tenney*, *tauney*; see Boutell's Heraldry. The same word as *Tawny*, q. v.

**TERCEL.** The Anglo-F. has *tercel* (Lib. Customarum, p. 305) as well as *tercelet*, Stat. of the Realm, i. 369, an. 1361.

**TECHY.** Cf. Anglo-F. *tecche*, habit, manner, Gaimar's Chron. l. 2668.

**THEODOLITE.** We cannot rest satisfied with the guesses hitherto given as to the origin of this word. Investigation shews

that the name was originally given to a circle with a broad rim, graduated with great care. This circle was originally used, for surveying, without a telescope; it had merely a revolving index or pointer called an *alhidada*. Hence, it is simply impossible that the Gk. *θεόμας*, I see, had any part in its name; nor were our ancestors so ignorant of Gk. as to make up impossible compounds, as is sometimes now done. A Greek verb cannot be thus used to form a compound; and even if it could, *θεο-* would not intelligently represent the verb *θεόμας*. Hopton, in his *Topographisch Glasse* (1611), defines *Theodelitus* (always then so spelt) as 'an instrument consisting of a planisphere and an alhidada'; see N. and Q. 3 S. iv. 51. Earlier, in a book called *Pantometria*, by T. Digges, first printed in 1571, chap. 27 of book i. is headed: 'The composition of the instrument called *Theodelitus*;' and it begins: 'It is but a circle divided in 360 grades or degrees, or a semi-circle parted in 180 portions, and every of those divisions in three or rather six smaller partes.' Prof. Adams informs me that the method of subdividing the degrees of the circle was known to the Greeks, and that it is well explained in Rathborne's *Surveying* (1616), where he says: 'First, the Planisphere or Circle, whose limb is divided into 360 equal parts or divisions called degrees, without [outside] which it is fitting equidistantly to draw and describe six concentric lines or circles with crosse Diagonals, by whose intersections are had the parts of a degree.' This method of division by diagonal lines may be seen on almost any well-marked six-inch rule. Bearing in mind that the name arose among English writers, and that it denoted a circle with a broad rim crossed with such numerous slanting strokes as to give it the appearance of being defaced, Prof. Adams suggests that *Theodelitus* really stands for '*The O delitus*,' i.e. 'the circle effaced.' We find *delitus* as well as *deletus* used as the pp. of *delere*; or it may be the pp. of *delinere*. It seems to me that this is worth considering, and I record the suggestion in case something may turn up to verify it. In any case, we really must not invoke *θεόμας* any more.

**THOLE** (1). I have omitted to give the real Swed. word for *thole*, viz. *tulle*.

**THRUSH** (2). Mentioned in Pepys' Diary, May 13, 1668.

**THURSDAY**. The following gloss is interesting. 'Joppiter, *þunor*, oððe [or] *þur*;' Wright's Voc. ii. 47, col. 1.

**\*THWAITE**, a clearing. (Scand.) Common in place-names, in Cumberland, as in *Esthwaite*, *Legberthwaite*, &c.; see Taylor's Words and Places, c. 8; Gent. Mag. Nov. 1856, p. 530. In N. and Q. 3 S. x. 68, an example of *thwayt* is given, as occurring in the 16th century. = Icel. *þveit*, a paddock, &c., orig. a 'cutting,' i.e. a clearing in a wood. = Icel. *þvita*\*, not found, but the same word as A.S. *þwitan*, to cut; for which see **Whittle** (1). Cf. Norw. *tveit*, a cut, also a small clear space (Aasen); prov. Sw. *tveit*, a chip, *-tveita*, a suffix in place-names (Rietz).

**TIER**. We find: 'vij. or viij. sutche terrible tyres of batterie,' i.e. rounds of shot; Life of Lord Grey (ab. 1575), p. 20 (C. S. 1847).

**\*TIFF** (1), to deck, dress out. (F. = O. Low G.) M. E. *tiffen*; Will. of Palerne, l. 1725; *tiffung*, finery, Ancren Riwle, p. 420, note a. = O. F. *tiffer*, *tifer* (more commonly *atiffer*, *attiffer*), 'to deck, prance, trick, trim, adorn'; Cot. Of Low G. origin; cf. Du. *tippen*, to cut, clip (lit. to cut off the tip of the hair, to trim); Low G. *tippen*, to touch lightly, as with the tips of the fingers. These verbs are from Du. *tip*, Low G. *tipp*, sb. a tip. See **Tip**. Cf. prov. E. *tippy*, smart, fine (Brockett, Halliwell). So also Swed. *tippa*, to touch gently, from *tipp*, sb. See F. *attiffer* in Scheler.

**\*TIFF** (2), a pet, fit of ill humour; also, liquor, drink. (Scand.) 'My lord and I have had another little—*tiff*, shall I call it? it came not up to a quarrel;' Richardson, Grandison, iv. 291 (1754, ed. 1812). Spelt *tift* in Jamieson and Brockett. 'Small acid *tiff*;' J. Phillips, The Splendid Shilling; where it means 'drink.' Spelt *tiffe* in Brome, To his University Friend, 1661, where it means 'thin small beer' (Halliwell, Richardson). The orig. sense is 'a sniff'; hence (1) an expression of indignation; (2) a sup or draught of beer (see Halliwell), or the beer itself. = Norw. *tev*, a drawing in of the breath, scent, smell, esp. a bad smell; *teva*, to puff, sniff, smell; Swed. dial. *täv*, smell, scent, taste; Icel. *þefr*, a smell, *þefa*, to sniff. Hence *tiff* really stands for *thiff*, the old Scand. *th* being turned into *t*, as in *tight*. β. This etymology is at once verified by the Norw. derivatives *tift*, sb. a scent, and *tefta*, verb, to scent, which explain the North. E. *tift*. Wedgwood well remarks: 'a *tiff* or fit of ill humour must be explained from snuffing or sniffing the air.'

**\*TIFFIN**, luncheon. (Scand.) An Anglo-Indian word, but originally provincial English. Wedgwood says it 'is the North-country *tiffing* (properly sipping), eating or drinking out of due season.—Grose.' I cannot find it in Grose (ed. 1790), but the Lowland-Scotch has the verb *tift*, to quaff, from the sb. *tift*, a drink; corresponding to which we should have prov. E. *tiff*, to quaff; whence the sb. *tiffin* = *tiffing*, a quaffing, a drinking. See **Tiff** (2).

**TINY**. The phrase 'littell *tine* child,' also 'littell *tyne* child' occurs in a Coventry pageant, printed by Sharp; note to Cov. Myst. ed. Halliwell, p. 414. We may note that the M. E. *teone* or *tene*, vexation, is spelt *tyene* in the Ayenbite of Inwyt, p. 31. Also that *tene*, actually occurs as an adjective, with the sense 'angry' or 'vexed,' in G. Douglas, tr. of Virgil, Prol. to Bk. viii. st. 14: 'Than wolx I *tene* at I tuk to sic trufis tent,' then I grew angry because I had paid heed to such trifles.

**TIPPLE**. The explanation given is wrong; the word rests upon *tip* (1), not upon *tip* (2). The Norw. *tipla* means both 'to tippie,' and 'to drip'; and is the frequentative of Norw. *tippa*, to drip. The orig. sense of *tippa* was, I suppose, to run from a *tip*, i.e. from the teat of a cow, &c.; cf. Norw. *tipp*, a tip, O. Du. *tipken*, a little tip, a teat. So also Bavarian *zipfeln*, *zipfelen*, to eat or drink in small quantities, to give small quantities of milk (said of a cow), from *zipfel*, dimin. of *zipf*, a tip; Schmeller, col. 1144. Wedgwood points out this connection with G. *zipfel*, which is certainly right, but explains it somewhat differently, citing *zipfelein*, a small portion of anything, *zipfelweis*, in small portions, from *zipfel*, the tip or narrow end of anything. It does not make any very great difference.

**TOIL** (1). Cf. Anglo-F. *toelle*, torment, Langtoft's Chron. ii. 444.

**\*TOMTOM**, a kind of drum. (Bengali.) From Bengali *tantan*, vulgarly *tom-tom*, a small drum, esp. one beaten to bespeak notice to a public proclamation; laxly applied to any kind of drum; H. H. Wilson, Gloss. of Indian Terms, p. 509.

**TONE**. M. E. *ton*, Reliq. Antiq. i. 292, l. 6.

**TOPSYTURVY**. This (practically unsolved) word still occasions much difficulty. It is not certain, as said at p. 650, that *-sy-* stands for *side*, since the form *topsy tervie* in Roy (1538) appears to be older than any quotation in which *side* appears; so that *side* may have been purposely substituted for *sy*. The case of *upside down* is analogous, in which *side* is a mere substitution for *-sy* or *-se*, i.e. *so*. Similarly it may be the case that *topside* was a mere substitution for *topsy*, i.e. *top so*. See F. Hall, On Eng. Adjectives in *-able*, pp. 14–16, 175, and 17–19, 177. As for *-turvy*, it is, perhaps, worth comparing A.S. *torfian*, to throw, cast, pelt, Mk. xii. 41, Jo. viii. 59, *tótorfian*, to toss, Mat. xiv. 24; M. E. *torvien*, *tarvien*, to throw, Layamon, 16703. Ettmüller supposes A.S. *torfian* and E. *turf* to be from the same root. Still closer to *-turvy* is the curious M. E. verb *terven*, which seems to mean 'to fall down,' and to be related to *torfian*. It occurs in the Legends of the Holy Rood, p. 207, l. 311, where we find: 'Truyt and treget to helle schal *terve*,' i.e. wrong and sin shall fall down to hell. Palsgrave has *topsy tyrvy*, p. 843.

**TOTTER**. The line quoted from Clare occurs in his Rural Evening, l. 20. Cf. 'The *toltering* [jolting] bustle of a blundering trot;' Clare, Rural Morning, l. 37.

**TOUCH**. The curious Anglo-F. form *toukier*, to touch, occurs in the Vows of the Heron; Polit. Poems, ed. Wright, p. 11, l. 10. This comes very near to the O. Du. *tucken*.

**TRAILBASTON**. The passages alluded to at p. 654 prove that *trailbastons* was the name given to a particular set of lawless men, and that they were so called because they carried (or trailed) sticks, and committed acts of violence. The articles of trailbaston were directed against them, and the justices of trailbaston tried them. The Outlaw's Song (Polit. Songs, p. 231) is explicit; he complains that the articles of trailbaston are unreasonable; for, if he merely chastises his servant with a buffet or two, the servant will have him arrested and he will be heavily fined. Mr. Wright notes that some have supposed (quite wrongly) that the name was given to the judges (not to the outlaws).

**TRAM**. The reader should notice how completely the 'Outram' theory is disproved by the chronology. It is worth adding that the word is of considerable antiquity. In Christ's Kirk on the Green, attributed to James V., st. 20, we find *barrow-trammis*, i.e. handles of a wheel-barrow. The same word occurs in Sir D. Lyndsay, Justing betuix Wattoun and Barbour, l. 33; and the singular *barrow-tram* occurs still earlier in Dunbar, as cited by Jamieson.

**TRANSOM**. The following is a very early and important example, shewing whence Skinner obtained the notion of equating it to *transum*. Cooper's Thesaurus, ed. 1565, has: '*Transtra*, Seates whereon rowers sit in shippes, boates, or galeis: also a *transme* goyng ouerthwart an house, *Vitruvius*.' The etymology of *transum* which I cite is that given by Vaniček, who compares *tra-mes*, a cross-path, side-path. *Tra-*ns contains the same verbal root as that which occurs in *en-ter*, Lat. *in-tra-re*; so that there is no difficulty in deriving a sb. from it. The sb. *entrance* proves this.

**TRAPEZIUM**. It occurs in M. Blundevile's Exercises, 1594, fol. 36 b (wrongly marked 39 b).

**TREBLE**. Reginald atte Pette, in 1456, bequeathed 6s. 8d.

towards the making of a new bell called *trebyll*; Testamenta Vetusta, ed. Nicolas, p. 286.

**TRELLIS.** The Lat. *trichila* may be from the same source as E. *tress*. See *tresse* in Scheler.

**TRICK** (1). The assumed loss of initial *s* is proved also by the occurrence of A. S. *trica* and *strica*, both in the same sense of mark or stroke. 'Caracteres, trican, mærcunge;' Mone, Quellen, p. 388. 'An strica,' i. e. one stroke, Judges, xv (at end).

**TRICKLE.** Yet another instance. 'Teres trehyl downe be my face;' Cov. Myst. p. 72.

**TRIGGER.** Spelt *tricker* in Farquhar, Recruiting Officer, i. i (1706).

**TRIPPOS.** Cf. 'Wits, . . . who never, certainly, were at all inspired from a *Tripus's*, *Terra-filius's*, or *Prævaricator's* speech;' Eng. Garner, vii. 267 (1670). Note that *tripos* is bad spelling for *tripus* (i. e. *tripluvus*).

**TRIVET.** Cf. Anglo-F. *trepez*, pl. (= *trepets*), *trivets*, Havelok, l. 1017.

**TRON.** Anglo-F. *trone*, Lib. Custumarum, p. 63; Lib. Albus, p. 246; whence *tronage*, Lib. Albus, pp. 226, 245.

**TROY-WEIGHT.** The following early example occurs A. D. 1438. 'Euery cuppe weynge a mark and a half of *Troye*;' The Fifty Earliest English Wills, ed. Furnivall, p. 111, l. 10. In the Will of Card. Beaufort, we find the expression 'de pondere Troiano'; Royal Wills, ed. Nichols, p. 326. This clearly points to a place-name as the origin of the word.

**TRUCE.** The word even found its way into Anglo-French; the sing. *trewe* occurs in the Stat. of the Realm, i. 300, an. 1344; the pl. appears as *trues*, *trives*, *trives*, in Gaimar's Chron. ll. 567, 3042, 3046. So also, in the French Chron. of London (Camd. Soc.) we have *le trueve*, p. 46, and *les trueves*, p. 92. 'A true or peas' occurs as late as in Fabyan, ed. Ellis, p. 401, l. 4; but on p. 318 it is spelt *trewece*, and, on p. 625, *trewe*. The F. *trève*, O. F. *trive*, is (similarly) from O. H. G. *triwa*, truth, faithfulness.

**TRUNK.** The application of this word to the elephant's proboscis arose from a mistake. The F. name for it was *trompe* (see Cotgrave); which should have been adopted into English in the form *trump*. But owing to a confusion of sound, and want of clearness as to sense, the word *trunk*, with the notion of (hollow) stem, and hence 'tube,' was confused with *trump*, a trumpet, a tube. Thus Halliwell gives *trunk* and *trump* both with the sense of 'tube of a pea-shooter,' and he further notes that *trunk* is sometimes corruptly used in the sense of a *trump* at cards.

**TRYST.** Cf. also M. E. *tristre*, a station in hunting, appointed place, Ancren Riwele, p. 332; allied to *trist*, trust, *tristen*, to trust. We still speak of 'a place of *trust*'; and the *tristre* was prob. so named because a *trusty* hunter was placed there. In Gawain and the Grene Knight, we find *tryst*, v., to trust, l. 380; and *tryster*, a hunting-station, l. 1712.

**TUNE.** Anglo-F. *tun*, tone, voice, Life of Edw. Conf. p. 18, l. 15. 'A tune, *tonus*, *modulus*;' Cath. Angl.

**TURK.** M. Pavet de Courteille, in his Dict. Turk-Oriental (or Tatar Dictionary), which has explanations in French, gives '*turk*, brave, rude;' p. 213.

**TURN.** We even find A. S. *tyrnan*, so that the word was (at first) introduced directly from Latin. 'Rotunditate, *tyrninge*;' Mone, Quellen, p. 342. 'Vertigo, *tyrning*,' id. 345. 'Rotantis, *turniendre*,' id. 345. But the M. E. *tornen* is French.

**TURNPIKE.** It occurs early. Jamieson cites *turn-pyk* from Wyntown, viii. xxxviii. 74. In Boutell's Heraldry, figures no. 266 and 267 well illustrate the difference between a *turnpike* and a *turnstile*; in particular, the former shews the reason for the name *turnpike*, inasmuch as its three horizontal bars resembled pikes, and terminated at one end in sharp points.

**TURPENTINE.** M. E. *turbentine*, Mandeville's Trav. p. 51.

**TURTLE** (2). So also, in An Eng. Garner, ed. Arber, v. 121, we find that the islands called in Spanish *Tortugas* were called in English *Tortles*, 'because of the number of them which there do breed.' See also vii. 355, 357. For the Span. *tortuga*, see *Tortoise*.

**TUSK.** The M. E. *tusk* occurs in the Cath. Anglicum, and in St. Juliana, p. 68, l. 13. It was prob. a Northern form, *tusck* or *tush* being Southern.

**TUSSELE.** Cf. 'to *towsill* me,' i. e. to pull me about; Rauf Coilyear, l. 434 (ab. 1475).

**TWELVE.** Another explanation of the suffix *-lif* in Goth. *twalif* is given under *Eleven* (in the second edition).

**UHLAN, ULAN.** The word is certainly pure Turkish, and of Tatar origin. The Turk. is *oglan*, *oglan* (vulgarly *olan*), a son, youth, lad, servant; Zenker's Dict. p. 124. Cf. also *ogul*, *ogul*, a son, child. The Tatar word is *oglan*, a son, child; which was for-

merly in use, among the Moguls, as a title of princes of the blood royal; Pavet de Courteille, Dict. Turk-Oriental, p. 68. Cf. also Tatar *ogul*, son.

**ULLAGE.** 'Onofrier, in his Glossaire Lyonnais, commenting on the verb *olier*, *ouiller*, to fill to the brim, observes that in the South of France, when a flask is nearly full, they add a little oil instead of a cork to prevent evaporation, so that to *oil* a flask is equivalent to filling it to the brim. In Provence *oliar* signifies to anoint with oil, and also to fill up a cask.'—Wedgwood. And, in fact, we find in Cotgrave the following: '*oiellage de vins*, the filling up of leaky wine-vessels; *oieller les vins*, to fill up wine-vessels which have leaked.'

**UNANELED.** 'I *aneels* a sicke man, I anoynte hym with holy oyle, *Ienhuyll*. I lefte hym so farre past, that he was houseled and *aneeled*;' Palsgrave. The word *anele* was also spelt *anoiil*, by substitution of the F. form *oil* for the older A. S. form. See two examples in Davies, Supp. Glossary.

**UNCLE.** Anglo-F. *uncle*, Gaimar's Chron. l. 188; Year-Books of Edw. I. i. 181.

**UNION** (2). Anglo-F. *union*, described by Philip de Thaurin, Bestiary, 1482. M. E. *uniune*, Land of Cokaygne, l. 89.

**UNIVERSITY.** Anglo-F. *universite*, Year-Books of Edw. I. iii. 429.

**UNLESS.** Cf. 'But men of levyng be so owtrage, . . . That, *lesse* than synne the soner swage, God wyl be vengyd,' &c. I. e. on a *less* supposition than the supposition that men mend their ways, &c.; Coventry Mysteries, p. 40. This shews the idea involved. Here *lesse* than is short for *on lesse* than; and the modern *unless* that = on less than that.

**UNRULY.** In the Cath. Angl. (1483), we find: '*Reuly*, tranquillus,' and '*un-reuly*, inquietus.' Also '*reule*, regula;' and 'to *reule*, regulare.' The sense 'tranquil' may have been due to confusion with M. E. *ro*, rest; but the form of the word is due to '*reule*, regula.' We find '*ruly* and rightwise,' in the Destruction of Troy, l. 3888, where the sense seems to be 'orderly.' Cotgrave explains F. *modéré* by 'moderate, quiet, *ruly*, temperate, orderly.'

**UPSTART.** Cf. also *start-up*, Much Ado, i. 3. 69.

**URCHIN.** See note on *Formidable* (p. 806).

**\*USE** (2), profit, benefit. (F., = L.) When *use* is employed, in legal documents, in the special sense of 'benefit,' it is a modernised spelling of the Anglo-F. form of the Lat. *opus*, employment, need. Cf. Anglo-F. *oes*, use, profit, Annals of Burton, pp. 474, 482, A. D. 1258; *oeps*, Liber Custumarum, p. 202; Statutes of the Realm, i. 144, A. D. 1299; *voes*, service, Vie de St. Auban, 1554. A good example is the following: 'Que il feist a sun *oes* guarder,' which he caused to be kept for his own *use*; Roman de Rou, 2336. ¶ We find also Anglo-F. *us*, usage, use (from Lat. acc. *usum*), Year-Books of Edw. I. i. 409. See *oes*, *ues*, *eus*, *obs*, in Bartsch.

**USHER.** Anglo-F. *usser*, Gaimar's Chron. ll. 5982, 5995, 5999; spelt *usser*, Lib. Custumarum, p. 475. The pl. *aus*, doors, occurs in Year-Books of Edw. I. ii. 23.

**UTAS.** Anglo-F. *utaves*, octaves, Year-Books of Edw. I. ii. 407; *utaus*, id. i. 75; *oetaves*, Stat. of the Realm, i. 310, an. 1351.

**UTENSIL.** 'Alle þe *utensyl* of myn hows;' Early E. Wills, ed. Furnivall, p. 18, l. 10 (A. D. 1411).

**VAMPIRE.** '*Vampir*, vampir, währwulf, blutsauger,' i. e. vampire, werewolf, blood-sucker; Popović, Servian Dict. Cf. Russ. *vampir*, Polish *upior*, *upir*.

**VANISH.** Cf. Anglo-F. *evaniz*, pp., Life of Edw. Conf. l. 3778.

**VANQUISH.** Cf. Anglo-F. *venquist*, pt. tense sing., Havelok, l. 948.

**VANTAGE.** Anglo-F. *vantage*, advantage, Year-Books of Edw. I. ii. 209.

**VENIAL.** O. F. *venial* (see Littré).

**VENTAIL.** M. E. *ventaile* (A. D. 1411); Early E. Wills, ed. Furnivall, p. 19, l. 4; Anglo-F. *ventaile*, Langtoft, ii. 428.

**VENUE.** Anglo-F. *venue*, resort, Stat. of the Realm, i. 26, an. 1275; *venue des justices*, venue of the justices, id. i. 211, an. 1286.

**VERANDA.** 'The other gate leads to what in this country [India] is called a *veranda* or *feranda*, which is a kind of piazza or landing-place before you enter the hall or inner apartments,' Archaeologia, viii. 254 (1787). A very early instance; in Davies, Supp. Glossary.

**VERB.** M. E. *verbe* (15th cent.), Reliq. Antiq. i. 14.

**VERDICT.** The Anglo-F. pl. *veirdiz* (from sing. *veirdit*) occurs in the Stat. of the Realm, i. 212 (ab. 1286).

**VERGE** (1). Anglo-F. *verge*, a limit, Stat. of the Realm, 138, an. 1300.

**VERIFY.** Spelt *veryfyfe*, Cov. Myst. p. 122.

**VETCH.** Walloon *veche* (Sigart).

**VETERAN.** Spelt *veterans* in Holinshed (or rather Stanihurst), *Descr. of Ireland* (1586), repr. 1808, vi. 226.

**VIEW.** We find the actual spelling *view* in Anglo-F., in Lib. Albus, p. 182; also *veue*, Year-Books of Edw. I. i. 67, 73; *vue*, Life of Edw. Conf. i. 2784.

**VINTAGE.** Anglo-F. *vendenge*, Stat. of the Realm, i. 331, an. 1353.

**VINTNER.** Anglo-F. *vineter* (as a proper name), Year-Books of Edw. I. ii. 301; M. E. *vinter*, A.D. 1435, Early E. Wills, ed. Furnivall, p. 103, l. 7. The mod. E. word certainly ought to have been *vinter*; whence the word *Vintry* (i.e. *vinter-y*) as the name of one of the London wards.

**VISCOUNT.** Our spelling is due to Anglo-F. *visconte*, the usual word for 'sheriff', Stat. of the Realm, i. 28, an. 1275; spelt *viscounte*, Annals of Burton, p. 455; *viscounte*, Lib. Custumarum, p. 130; *viconte*, Year-Books of Edw. I. i. 7.

**VISCOUS.** Spelt *viscose*, Caxton, tr. of Reynard, c. 32, ed. Arber, p. 90, l. 1.

**VISIBLE.** The adv. *visibely* (sic) occurs in Mandeville's Trav. p. 279.

**VIXEN.** Cf. '*fixen* hyd,' put for '*fynen* hyd,' i.e. fox's hide; A. S. Leechdoms, i. 342.

**VOICE.** We find the spelling *voice* in Anglo-F., in Langtoft's Chron. i. 260; usually *voiz*, as in Life of Edw. Conf. i. 1487.

**WAFFER.** Anglo-F. *wafre*, Lib. Custumarum, p. 473.

**WAGE, WAGES.** Anglo-F. *wage*, a prize, Langtoft's Chron. i. 222; pl. *wages*, wages, French Chron. of London, p. 83; *gages*, wages, Stat. of the Realm, i. 137, an. 1300.

**WAIF.** Anglo-F. *wayf*, *weif*, Lib. Custumarum, pp. 434, 486, 151; in the Life of Edw. Conf. i. 3204, *waif* signifies 'a man who has strayed.'

**WAINSCOT.** The earliest example of the use of the word is in the Liber Albus, p. 238, where it is spelt *weynscotte*. In a number of Taalstudie, 1883, p. 65, kindly sent me from Amsterdam, there is an elaborate article (in English) on this word by J. B. Vinckers, of Kampen, dated Oct. 7, 1882. The author proves, carefully and conclusively, that the derivation which I have given (from Du. *wagen*) is practically wrong, and that the derivation (from Du. *weeg*), which I have rejected, is really the true one. The whole argument turns upon the fact (hitherto unknown to me) that the Du. form *wagenschot* is an accommodated one, due to a popular etymology which misunderstood a word of which the former half had become obsolete. The E. *wainscot* is borrowed, as shewn, from Du. *wagenschot*, in which *wagen* seemed to mean 'waggon'; but, as a fact, the *n* has been inserted, and the true old form was *waeghe-schot*; both of these forms are given by Kilian. But *waeghe* is from O. Du. *waeg*, another form of *weeg*, a wall; see Ten Kate, Aenleiding, ii. 507. Ten Kate not only gives *waeg-luis*, *weeg-luis*, a bug, lit. 'wall-louse,' but distinctly points out the origin of the Du. *wagenschot* (as he spells the word). 'Dutch shipwrights (says Herr Vinckers) still use a very remarkable term *wageren*, meaning "to cover the inside of a ship with boards," from which is derived the pl. noun *wageringen*, the inside boards, i.e. exactly the *wand-schot* or *wagen-schot* of a ship.' He further instances the parallel term seen in A. S. *wah-piling*, lit. 'wall-planking.' Hence the etymology must be amended accordingly. The Du. *wagenschot* is a substitution for O. Du. *wageschot* or rather *waegheschot*, from O. Du. *waeg*, a wall, and *schot*, a wooden covering, panelling of boards. β. The O. Du. *waeg* is closely related to A. S. *wah*, a (wooden) wall, also written *wag*, *wæg* (gen. *wages*), and Icel. *vegg*, a wall, whence *vegg-pili*, wainscoting. These words are connected by Fick with √WÁ, to bind; iii. 302. To the same root we may refer E. *wattle* and Goth. *waddjus*, a wall, orig. wattled work. γ. The above etymology is proved by the existence of a parallel O. Du. form *wandschot*, from *wand*, a wall; and it is remarkable that this *wand* is derived from *wand* (mod. Du. *wond*), pt. t. of *winden*, to wind; from the same notion of wattled work. δ. The whole difficulty arises from the insertion of an unoriginal *n*, which can be accounted for only as being due to popular etymology, and in no other way. Disguised words of this character are extremely deceptive.

**WAIT.** Anglo-F. *wayter*, to watch, Langtoft's Chron. i. 448; spelt *guaiter*, Laws of Will. I. § 28. We find also *wayte*, sb., a watchman. Lib. Albus, p. 646; spelt *gayte*, p. 647.

**WAIVE.** Anglo-F. *weyver*, *weiver*; the pt. t. *weyva* occurs in the Year-Books of Edw. I. i. 205, and the pp. *weive* in the same, p. 55. The outlawry of a female is called *weyverie*, Lib. Albus, p. 190.

**WAKE** (2). So also Low G. *wake*, a hole in ice; Bremen Wörterbuch.

**WALLET.** It may be noted that the change from *watel* to *walet* is analogous to the very common change of M. E. *worlde* into the curious form *wordle*, as in P. Plowman, C. i. 10 (footnote), xxi. 136

(footnote), B. xx. 379 (footnote); &c. So too, in Old Plays, ed. Hazlitt, vi. 77, we have *fadock* for *faggot*.

**WANION.** I have since found that the expression in the *waniand* is much older than the time of More; for Minot writes: 'It was in the *waniand* [i.e. in an unlucky hour] that thai come there;' Polit. Poems, ed. Wright, i. 87. Cf. 'when the mone is *wanande*;' Reliq. Antiq. i. 52. 'Ealle eorðlice lichaman beoð fulran on weaxendum mōnan þonne on *wanigendum*;' all earthly bodies are fuller in the waxing than in the waning moon; Pop. Treatises on Science, ed. T. Wright, p. 15. And again, in the York Mysteries, p. 319, Pilate says: 'Nowe walkis in the *wanyand*, and wende youre way wightly.'

**WARDEN.** Anglo-F. *wardein*, Gaimar's Chron. l. 5443; Lib. Albus, p. 247.

**WARE** (1). An early example of M. E. *ware* is in Layamon, l. 11356. The reference in Bosworth should have been given to § 3 (not § 1) of the Council of Enham, where the acc. *serið-ware* occurs, meaning lit. 'shroud-ware,' hence monastic raiment. See Thorpe, Anc. Laws, i. 314.

**WARRANT.** In the Laws of Will. I., we also find the spellings *warrant*, *warrant*, §§ 45, 47. Cf. also Anglo-F. *warrantie*, *warranty*, Year-Books of Edw. I. ii. 331, spelt *garrantie*, id. i. 11.

**WAYWARD.** Compare also: 'His weyes were *a-weyward*, wrothliche wrout;' Reliq. Antiq. ii. 9; 'Somme [notes of music] kroken *a-weyward*, als a fleshoke;' id. i. 292. Also *a-weyward* = Lat. *auersus*, Trevisa, ii. 25.

**WEDLOCK.** I am told that the suffix *-lác* in *wed-lác* is merely the common suffix of abstract substantives. Cf. Icel. *-leikr*, Swed. *-lek*, suffixes used to form abstract sbs., and cognate with A. S. *-lác*. Still, the orig. sense of *lác* was 'present.' We find *wedlác* used to explain Lat. *arrabo*, as already noted; also as equivalent to Lat. *sponsalia* (Leo). In Layamon and the Ormulum, *wedlac* means 'matrimony.'

**WEE.** We actually find the spelling *wea-bit* for *way-bit*; and it was, further, actually turned into *wea-bit*. I think this clinches the etymology. 'In the North parts . . . there is a *wea-bit* to every mile,' Howell, Famil. Letters, iv. 28. It is used also metaphorically. 'I have heard him prefer divers, and very seriously, before himself, who came short a mile and a *way-bit*;' Hacket, Life of Williams, i. 59. 'General Leslie, with his Scottish, ran away more than a Yorkshire mile and a *Wee bit*;' Fuller, Worthies, Yorkshire (ii. 494). These extracts are from Davies, Supp. Glossary.

**WHARF.** Earlier examples occur in the Lib. Custumarum, where we find *wharf*, p. 62, and *wodehwarfe*, wood-wharf, p. 150. Also *warf*, Will of Hen. VI.; Royal Wills, ed. Nichols, p. 298.

**WHEELK** (1). The pl. *welkes* occurs in the Lib. Custumarum, p. 407, l. 9, and in the Lib. Albus, pp. 179, 244, 245, 275, 377, 381, 689. (Never spelt *whelkes*.)

**WHERRY.** Spelt *whirry*, Latimer, Seven Sermons, ed. Arber, p. 170; *wherry*, Drayton, Seventh Nymphal (Lelipa). 'A whery, *cymbe*;' Introd. to Speke French, in appendix to Palsgrave (ed. 1852), p. 916, col. 3 (ab. 1530).

**WHIG.** It should be noticed that the explanation of *whigamore* as 'a great whig' in the Gloss. to Scott's novels is probably a guess; there being no special sense in the epithet 'great.' It clearly arose from dividing the word as *whiga-more*, whereas (if Burnet be right) it is rather *whiggam-or*, the suffix being the same as in *sail-or* and *tail-or*.

**WHISKEY.** The Gael. *uisge*, O. Irish *uisce*, *usca*, are allied to E. *water*, from √WAD. See Curtius, i. 308; Fick, i. 766.

**WHIST.** The game of cards is called *whisk* by Taylor the Water-poet, who is said to be the earliest writer to mention it. Nares refers to his Works, ed. 1630; Halliwell to Taylor's Motto, 1622, sig. d 4 (it occurs in Taylor's Works, ed. 1630, p. 54, col. 2). But it makes no difference to the etymology, since *whisk* is quite as fit a form as *whist* for enjoying silence, and indeed agrees more closely with the Swed. *hviska*, Dan. *hviske*, to whisper, Norweg. *kviska*, to whisper; see *Whisper*. Note also prov. E. *whister*, to whisper; *whish*, *whist*, silent (Halliwell); and see *whish*, *whisht*, *whist* in Nares. *Whisk* occurs in Thomson's Autumn (1730), l. 524, and in Pope's second Epistle to Mrs. Blount (1715), l. 24; where modern editions have *whist*. See the Introduction to 'Cavendish on Whist.'

**WHITSUNDAY.** The W. name *sulgwyn*, Whitsuntide, is, literally, 'white sun,' from *sul*, sun, Sunday, and *gwyn*, white. This name is old, and a mere translation from the E. name at a time when it was still rightly understood. (But experience shews that no arguments will convince those who prefer guess-work to evidence. The wrong ideas about this word are still persistently cherished.)

**WHORL.** We also find *wherve*, of which *whirl* (= *whervel*) is the diminutive. Moreover, *wharrow* is a mere variant of *wherve*. A spider is said to use 'the weight of her owne bodie instead of a *wherve*;' Holland, tr. of Pliny, b. xi. c. 24. See other examples in Davies, Supp. Glossary, and in Catholicon Anglicum, note 4.

**WIDGEON.** Perhaps not (F., = Teut.), but (F., = L.). Spelt *wygeon* by Sir T. Elyot, Castel of Helth, b. ii. c. 23. Evidently from a variant of F. *vigeon*, as already said (p. 710). But perhaps F. *vigeon* is from Lat. *uipionem*, acc. of *uipio*, a word used by Pliny, bk. x. c. 49, to mean a kind of small crane. Cf. Ital. *vipione*, a small crane (Torriano). The laws of letter-change are thus perfectly satisfied, since M. E. *wigeon* results from Lat. *uipionem* precisely as E. *pigeon* does from Lat. *pipionem*. (Suggested by Mr. H. T. Wharton, who further refers to Salernès, Hist. Nat. des Oiseaux (Paris, 1767), p. 424.)

**WINDLASS** (2). Wedgwood points out that there is a Low G. *windels*, a winding, e.g. the winding of a screw or of the ornamental work on a sword-hilt, in the Bremen Wörterbuch. If such a form existed in English, it might easily have become *windles*, *windless*, *windlass*. A fuller investigation of the history of the word, and a discovery of more examples of it, would probably settle the question. Palsgrave has: 'Hewar, that fetteth the *wyndelesse* in huntynge. *hueur*.'

**WINE.** Another theory is that Lat. *uinum* and Gk. *oivos* are non-Aryan words, borrowed from Semitic; we find, indeed, Heb. *yayin*, wine, Arab. *waynat*, a black grape (Rich. Dict. p. 1660); Æthiopic *wein* or *wain*, wine; Gesenius, 8th ed.

**WITTOL.** The explanation given is as good as proved by the fact that Bp. Hall spells it *witwal*. 'Fond *wit-wal* that wouldst load thy witless head With timely horns, before thy bridal bed;' Sat. i. 7. 17.

**WONDER.** Another example of 'wonders well' = wondrously well, occurs in Udall, Apophthegms of Erasmus, bk. i. Aristippus, § 28.

**WOOLWARD.** Cf. the following: 'Assez sovent lessa le linge, Et si frotta *le dos au lange*,' Rutebuef, ii. 157; cited in Littré, s. v. *lange*. I.e. 'Very often she left off her linen [chemise], and rubbed her back against her woollen garment.' *Le dos au lange* is just E. *woolward*.

**WORMWOOD.** As to sect. 8, Mr. Palmer points out that Burton, in his Anat. of Melancholy, pt. ii. sec. 4. mem. i. subsec. 3, expressly mentions the use of *wormwood* in curing madness. So much the better.

**WORT** (2). The A. S. form occurs. It is not *wert*, as in Somner, but *wyrte*. We find *max-wyrte* (lit. mash-wort), wort, new beer, Cockayne's A. S. Leechdoms, ii. 87, 97, 107; see *Maash*. This form settles the etymology; for *wyrte* is clearly from A. S. *wyrt*, a wort or plant, as already suggested.

\* **WOURALI, OURALI, OORALI, OURARI, CURARI**, a resinous substance, extracted from the *Strychnos toxifera*, used for poisoning arrows, &c. (Guiana). 'The hellish *oorali*;' Tennyson, In the Children's Hospital, l. 10. And see Waterton's Wanderings. From 'ourali, written also *wourali*, *urali*, *urari*, *curare*, &c., according to the pronunciation of the various tribes;' W. H. Brett, Indian Tribes of Guiana, 1868, p. 140.

**WRECK.** In a glossary of E. law-terms, written in the 13th cent., and printed in Reliq. Antiq. i. 33, we find '*Wrec*, *truvure de mer*, i.e. that which is cast up by the sea. This confirms the etymology already given. We find also *wrek* in the Stat. of the Realm, i. 28, an. 1275.

**WRINKLE** (1). Weigand connects G. *runzel* with Swed. *rynka*, but disputes the connection with E. *wrinkle*. If we admit the former relation, we may as well admit the latter.

**WRINKLE** (2). The word occurs in Lyly, Euphues, ed. Arber, p. 389; and in Latimer, Letter 49, ed. Parker Soc., pp. 421-2.

**YACHT.** It first occurs (probably) in Evelyn's Diary, Oct. 1, 1661. See Davies, Supp. Glossary.

\* **YAK**, the name of an animal. (Thibet.) In a Thibetan Dict., by H. A. Jäschke, p. 668, we are told that the Thibet. word is *yyag*, a male yak, the female being called *po-yyag*. The symbol *γ* is used to denote a peculiar Thibetan sound.

**YAM.** Occurs in 1689; Eng. Garner, vii. 367.

**YANKEE.** We also find Low G. *jakhern*, to keep walking about, certainly connected with Du. *jagen* and *jacht*. Also Norw. *janka*, to totter, belonging to the same set of words. I have now little doubt that *yank* is connected with these words, and not with English nor with Du. *jankin*, both obviously guesses, and not good guesses. In his Supplem. Glossary, Davies quotes: 'Proceed in thy story in a direct course, without yawing like a Dutch *yanky*;' Smollett, Sir L. Greaves, ch. iii. Davies explains *yanky* as meaning 'a species of ship,' I do not know on what authority. If right, it goes to shew that *yank*, in this instance, is much the same as *yacht*. I conclude that *yank* or *yank* orig. meant 'quick-moving,' hence, active, smart, spry, &c.; and that it is from the verb *yank*, to jerk, which is a nasalised form from Du. and G. *jagen*, to move quickly, chase, hunt, &c., cf. Icel. *jaga*, to move to and fro, like a door on its hinges, Swed. *jaga*, Dan. *jage*, to chase, hunt. The Dan. *jage* is a strong verb, with pt. t. *jog*. The verb to *yank*, meaning 'to jerk,' was carried from the North of England or Scotland to America, where Mr. Buckland heard it used in 1871, and thought 'we ought to introduce it into this country;' quite forgetting whence it came. In his Logbook of a Fisherman and Naturalist, 1876, p. 129, he gives the following verses, 'composed by one Grumbo Cuff.' 'A grasshopper sat on a sweet-potato vine, Sweet-potato vine, Sweet-potato vine, A big wild turkey came running up behind, And *yanked* the poor grasshopper Off the sweet-potato vine. The sweet-potato vine.'

\* **YATAGHAN, ATAGHAN**, a dagger-like sabre, with doubly curved blade. (Turk.) Spelt *ataghan* in Byron, Giaour; see note 27. Spelt *yataghan* or *ataghan* in F. also. = Turk. *yâtâghân*, a yataghan; see Devic, and Pavet de Courteille, Dict. du Turc Oriental; spelt *yâtâghân*, *yâtâghân*, Zenker's Dict. pp. 947, 958.

**YEARN** (2), l. 7. For Rich. II. v. 7. 56 read Rich. II. v. 5. 76.

\* **YUCCA**, a genus of American liliaceous plants. (Caribbean?) 'A root called *yucca*;' Eng. Garner, ed. Arber, v. 516, l. 1 (1593). The same word as Span. *yuca*, which in Monlau's Diccionario Etimológico, is said to be a word of Caribbean origin. Mahn says it is the name in the island of Hayti; which comes to the same thing.

\* **ZAMINDAR, ZEMINDAR**, a land-holder, occupant of land. (Hind., = Pers.) Hind. *zamindâr*, vernacularly *jamindâr*, corruptly *zemindâr*, an occupant of land, a land-holder; Wilson, Ind. Terms, p. 562. = Pers. *zamîn*, earth, land, soil; *dâr*, holding, possessing, Rich. Dict. pp. 782, 646. Here Pers. *zamîn* is allied to Lat. *humus*, ground; and Pers. *dâr* to Skt. *dhri*, to hold; see *Homage* and *Firm*.

\* **ZANANA, ZENANA**, female apartments. (Hind., = Pers.) Hindustâni *zanâna*, vernacularly *janâna*, incorrectly *zenana*, the female apartments; sometimes, the females of a family. = Pers. *zanân*, women; pl. of *zan*, a woman. Cognate with Gk. *γυνή*, a woman, and E. *queen*. H. H. Wilson, Gloss. of Indian Terms, p. 564; Rich. Dict. p. 783.

**ZANY.** The Heb. is *Yôkhândn*, the Lord graciously gave; from *khân*, to be gracious, to shew mercy (*kh* = the letter Heth). See 1 Chron. iii. 15. *Yô* is put for *Yahveh* (Jehovah).

\* **ZOUAVE**, one of a body of soldiers in the French service, orig. Arabs, but now Frenchmen in Arab dress. (N. African.) Modern; since the conquest of Algeria by the French in 1830; Haydn, Dict. of Dates. = Arab. (N. African) *Zouaoua*, a tribe of Kabyles living among the Jurjura mountains in Algeria (Mahn, Littré).

## DISTRIBUTION OF THE ADDITIONAL WORDS IN THE ADDENDA.

**ENGLISH.** aftermath, along (2), cleat, daft, deft, (sheep) fold, frith, fylfot, greengage, haggis (*with F. suffix*), maund, mould (3), prig (1), prig (2), redgum, rowlock (rollock, rulloek), sand-blind.

**OLD LOW GERMAN.** cave in.

*French from Old Low German*: tiff (1).

**DUTCH.** crewel (?), deal (3), derrick, freebooter.

*Named from a town in Flanders*: dornick.

**SCANDINAVIAN.** auk, cringle, galt, gleek (1), hawse, mouldy, skua, sleuth-hound, thwaite, tiff (2), tiffin.

*Swedish*: gauntlet (2).

*French from Scandinavian*: butty, jape.

**GERMAN.** *French from German*: bend (2), gleek (2).

*Italian from German*: halt (2).

*Dutch from German*: guildier.

*French from Middle High German*: bedell, burnet.

*French from Old High German*: egret, flawn, orgulous.

*French from Teutonic*: board (2), bout (2), cantle, escrow.

**CELTIC.** Welsh: crumpet.

*Gaelic*: banshee, cateran, collie, cozy, slughorn.

*Irish*: galore, shillelagh.

*French from Celtic*: basnet, tenny.

*French from Latin from Celtic*: cark.

*French from Italian from Celtic*: caroché.

**LATIN.** aborigines, abs-, catenary, coition, conundrum (?), December, endue (2) (*with F. prefix*), fritillary, gladen, invecked, invected.

*French from Latin*: agistment, assart, assoil, beaver (3), bever, calumet, cater-cousin, cates, chatelaine, cheveril, chevron, chignon, clerestory, clove (3), coistrel, comfrey, complot, co-parcener, covin, curtilage, dory, elecampane, eloign, emblems, embonpoint, escuage, estop, estovers (?), estreat, exsequies, fenugreek, fess, forejudge, franion (?), gromwell, kestrel, lorimer, (black) mail, mainour, manciple, nonchalant, orle, pannage, peel (4), plight (3), purview, set (2), use (2).

*Italian from Latin*: altruism (*with Gk. suffix*), dado.

*Spanish from Latin*: box (4), manchineel, siesta.

*Portuguese from Latin*: auto-da-fe, ayah (?), firm (2), madeira.

**FRENCH.** air (2), barrator, biggin, croquet, ruff (4).

*Italian*: imbroglio.

*Spanish*: cinchona.

**GREEK.** prosthetic.

*Latin from Greek*: archimandrite, bolus, sardius, seam (2).

*French from Latin from Greek*: agrimony, besant, bugloss, canon (2), dittany, glamour, gramarye, misty (2).

*Spanish from Latin from Greek*: cockroach (?), spade (2).

*French from Italian from Latin from Greek*: germander.

*French from Spanish from Latin from Greek*: castanets.

*French from Greek*: exergue.

*Italian from Greek*: banjo.

*French from Italian from Greek*: mandolin.

**EUROPEAN NON-ARYAN LANGUAGES.**

*Turkish*: ataghan (yataghan), chibouk.

*French from Turkish*: odalisque.

**ASIATIC LANGUAGES.**

*Persian*: bakshish, bashaw.

*French from Persian*: demijohn, khedive.

*Hindustani from Persian*: zamindar, zanana.

*French from Spanish from Arabic from Persian*: aniline.

*French from Low Latin from Arabic from Persian*: balas (ruby).

*Turkish from Persian*: kiosk.

**Sanskrit.** champak.

*Bengali from Sanskrit*: jute.

*Hindustani from Sanskrit*: pawnee, rajpoot.

*Malay from Sanskrit*: paddy.

*Bengali*: tom-tom. *Canarese*: areca.

*Marathi*: pice. *Hindustani*: ana (anna), bangle.

*Tamil*: pariah. *Chinese*: bohea. *Thibetan*: yak.

**SEMITIC LANGUAGES.**

*Arabic*: cadi, carboy (?), fellah, moonshee.

*Spanish from Arabic*: alcayde, atabal, bonito.

*French from Spanish from Arabic*: basil (3), benzoin, cubeb, galingale.

*French from Latin from Greek from Phanician*: scallion.

**AFRICAN LANGUAGES.** *North African*: Zouave.

*French from Moorish*: fez.

*Portuguese from Moorish*: assagai.

**AMERICAN LANGUAGES.**

*Caribbean*: yucca. *Spanish from West Indian*: cacique.

*Guiana*: wourali (oorale, curare).

**HYBRID WORDS.** affreightment, aitch-bone, avadavat, begum, blindman's buff, calthrop, colza, engrailed, essoïn, frank-almoign, keelhaul, mangrove.

## ADDITIONS TO THE LIST OF HOMONYMS.

Air (1), the atmosphere. (F., = L., = Gk.)  
Air (2), an affected manner. (F.)  
Along (1), lengthwise of. (E.)  
Along (2), *in phr.* 'along of.' (E.)  
Basil (1), a kind of plant. (F., = L., = Gk.)  
Basil (2), a bevelled edge. (F., = L. ?)  
Basil (3), the hide of a sheep tanned. (F., = Span., = Arab.)  
Beaver (3), Bever, a potato, intermediate repast. (F., = L.)  
Bend (1), to bow. (E.)  
Bend (2), a band, in heraldry. (F., = G.)  
Board (1), a table, plank. (F.)  
Board (2), v., to accost, go on board a ship. (F., = Teut.)  
Bout (1), a turning, bending, bend. (Scand.)  
Bout (2), *in drinking-bout*. (F., = O. H. G.)  
Box (4), *in phr.* 'to box the compass.' (Span., = L.)  
Canon (1), a rule, ordinance. (L., = Gk.)  
Canon (2), a dignitary of the church. (F., = L., = Gk.)  
Clove (3), a denomination of weight. (F., = L.)  
Deal (3), a thin plank of timber. (Du.)  
Endue (1), to endow. (F., = L.)  
Endue (2), *for* Indue (1), to clothe. (L.)  
Firm (1), steadfast. (F., = L.)  
Firm (2), a partnership. (Port., = L.)

Gleek (1), a scoff, jest. (Scand.)  
Gleek (2), a game at cards. (F., = G.)  
Halt (1), lame. (E.)  
Halt (2), a sudden stop. (Ital., = G.)  
Misty (1), adj. full of mist. (E.)  
Misty (2), adj. full of mystery. (F., = L., = Gk.)  
Mould (3), *for* Mole (1); rust, spot. (E.)  
Peel (4), a small castle. (F., = L.)  
Plight (3), condition, state. (F., = L.)  
Prig (1), to steal. (E.)  
Prig (2), a pert fellow. (E.)  
Ruff (4), a game at cards. (F.)  
Seam (1), a suture. (E.)  
Seam (2), a horse-load. (Low L., = Gk.)  
Set (1), to place. (E.)  
Set (2), *for* Sept, a suit. (F., = L.)  
Tar (1), a black resinous substance. (E.)  
Tar (2), a sailor; *short for* Tarpauling.  
Tiff (1), to deck, dress out. (F., = O. Low G.)  
Tiff (2), a pet, fit of ill humour. (Scand.)  
Use (1), employment, custom. (F., = L.)  
Use (2), profit, benefit. (F., = L.)



## ADDITIONAL LIST OF BOOKS REFERRED TO IN THE DICTIONARY.

- Anglo-French.**—A Rough List of English Words found in Anglo-French; by the Rev. W. W. Skeat. (Phil. Soc. Transactions, 1883.)
- Annals of Burton; pr. in *Annales Monastici*, ed. Luard (Record Series), 1864, pp. 446-453. [1258.]
- Edw. Conf.*—Life of Edward the Confessor, ed. Luard (Record Series), 1858. [12th century.]
- French Chronicle of London, ed. Aungier (Camden Soc.), London, 1844. [ab. 1350.]
- Geoffrey Gaimar's Chronicle, ed. T. Wright (Caxton Club), 1850. [ab. 1150.]
- Havelok.—Lai d'Havelok; pr. in the same vol. as the preceding. [12th century.]
- Langtoft's Chronicle, ed. T. Wright (Record Series), 2 vols. London, 1866-8. [ab. 1307.]
- Laws of William I.; pr. in *Ancient Laws and Institutes of England*, ed. B. Thorpe; vol. i. p. 466.
- Liber Albus, ed. H. T. Riley (Record Series), 1859. [Before 1419.]
- Liber Custumarum, pr. in *Munimenta Gildhalliæ*, vol. ii.; ed. H. T. Riley (Record Series), 1860. [1270 to 1400.]
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## LIST OF ALTERATIONS MADE IN THE SECOND EDITION.

[N.B.—The following list does not include typographical improvements, such as the restoration of whole for broken letters and stops, and similar lesser details. Neither does it include a list of the articles to which the marks [+] or [\*] are suffixed, with the intention of drawing attention to the Addenda; nor the further alterations given in pp. 775–834 above.]

**A-**, prefix, l. 20. For *abridge*, read *abate*.  
**Ab-**, prefix, l. 3. For *abbreviate*, read *abdicate*. Line 4, for **Abridge**, read **Abate**.  
**Abdicate**, l. 4. For *dicare* is an intensive form of *dicere*, read *dicare* is from the same root as *dicere*.  
**Abide** (2), ll. 11 and 17. For *dbicgan* and *biegan* read *dbycgan* and *bycgan* (such being the better mode of spelling).  
**About**, p. 5, l. 2. Read *Similar*.  
**Above**. For 'A. S. *ufan*,' read '*ufan*.' So also for *dbufan* read *dbufan*. [The *u* in *ufan* is short; even in *dbufan*, put for *abi-ufan*, it seems to have been shortened.]  
**Abyss**. For (Gk.) read (L., = Gk.)  
**Accord**, l. 6. For *cordem*, acc. of *cor*, read *cord-*, stem of *cor*.  
**Ace**, l. 1. Read (F., = L., = Gk.) In l. 3, for and thus cognate, read but not cognate. And omit reference to **One**.  
**Achieve**, l. 3. Dele the mark = after 'accomplish.'  
**Acorn**, ll. 6, 7. Read 'Goth. *akran*, fruit; cf. the comp. *akranalau*.' So in l. 22, read *akran*.  
**Acoustic**, l. 3. For *κοῖν* read *κοῖν*.  
**Acre**, l. 1. Omit the form *akre*. In l. 5, read *ἀγρός*.  
**Ad-**, prefix, p. 8, l. 2. After *appear*, add 'also *ar-*, *as-*, *at-*, as in *ar-rest*, *as-sist*, *at-test*.'  
**Adjust**, last line. For Not to be derived, &c., read But see Errata.  
**Admiral**, l. 13. After dropped, read As to the reason for this supposition, see note in Errata.  
**Aery**, l. 2. For Scand., read Teut.? For section γ, substitute the following. γ. It must be admitted, however, that the word is one of great difficulty; and Littre maintains the contrary opinion, that the F. *aire* is nothing but the Lat. *area*, supposed to mean 'a flat place on the surface of a rock, where an eagle builds its nest.' He thinks that its meaning was further extended to imply dwelling, stock, family, race; so that hence was formed the expression *de bon aire*, which appears in the E. *debonair*. He would even further extend the sense so as to include that of manner, mien, or air, as in the E. expression 'to give oneself *airs*.' See Littre, *Hist. de la Langue Française*, i. 61.  
**Affray**, last line. After adjective, read See, however, corrections in Errata.  
**Aggregate**, ll. 3–5. After *aggregen*, read 'which is like the F. *agrèger* (which see in Brachet), and occurs in Chaucer's *Melibeus*; but this *aggregen* is really distinct from *agrèger*, and represents O. F. *agregier*, to aggravate.'  
**Agnail**, ll. 10, 11. Read—A. S. *agnagl*, a sore by the nail, occurring in A. S. Leechdoms, ii. 81, § 34, but given in Lye's Dictionary without a citation. And, for the last three lines, read—of the A. S. *ang-nagl*, which may, after all, be the true source of both *angnail* and *agnail*. The word is one of some difficulty; see remarks in the Errata.  
**Agog**, last line. Dele Cf. G. *gucken*, to peep. (See the Errata.)  
**Agony**, l. 8. For Gr. *ἀγών* read Gk. *ἀγών*.  
**Air**. At end, add—For **Air** (2), see Errata, &c.  
**Alchemy**, p. 15, ll. 5, 6. For *χημεία* read *χημεία*.  
**Alder**, l. 12. For Russ. *olecha*, read Russ. *olekha*.  
**Ale**, l. 4. For Fick, iii. 57 read Fick, iii. 27.  
**Alemble**. Read (F., = Span., = Arab., = Gk.) In l. 6, for *ἀμβίξ* read *ἀμβίξ*.

**Algebra**, last line. For '*gábar*, to make strong,' read '*gábbar*, to be strong.'  
**Allay**. For (F., = L.) read (E.); and continue—[The history of this word, as given in the first edition of this work, is here repeated, but requires correction; see the Errata.] The word itself, &c.  
**Allure**. For (F., = G.) read (Hybrid).  
**Almond**, l. 7. Read *exrescent*. [See Errata.]  
**Alone**, at end. Read *Alone* is further connected with *lonely* and *lone*; see **Lone**. [See corrections respecting **Lone**.]  
**Along**, at end. Read—We may also compare Icel. adj. *endilangr*, whence the adv. *endelong*, lengthwise, in Chaucer, C. T. 1993.  
**Also**, l. 3. For *eal swa*, *ealswa*, read *eal swá*, *ealswá*.  
**Amaranth**, l. 4. For *ἀμάραντος* read *ἀμάραντος*.  
**Amazon**, at end. Add—Perhaps fabulous. [See Errata.]  
**Among**, near the end. For 'A. S. *mengan*' read 'Cf. A. S. *mengan*.' [See **Mingle**, and remarks thereon.]  
**Analyse**, l. 9. For *ἀνα* read *ἀνά*.  
**Andiron**, l. 5. For p. 197 read p. 176.  
**Anecdote**. For *ἐκδοτος* read *ἐκδοτος*.  
**Angle**, l. 2. For G. *angle* read G. *angel*. In l. 3, for *ἀγκων* read *ἀγκών*.  
**Anise**. For (F., = Gk.) read (F., = L., = Gk.)  
**Ankle**, l. 12. For *ἀγκων* read *ἀγκών*.  
**Antarctic**, l. 1. For (L., = G.) read (L., = Gk.)  
**Anthropophagi**, l. 2. For *ἀνθρωποφάγος* read *ἀνθρωποφάγος*.  
**Antichrist**, l. 2. For *χρίστος* read *Χριστός*.  
**Antidote**. For (F., = Gk.) read (F., = L., = Gk.)  
**Aphæresis**, l. 3. For *ἀπό* read *ἀπό*.  
**Apocope**, l. 3. For *ἀποκοπή* read *ἀποκοπή*.  
**Apotheosis**, l. 4. For *θεός* read *θεός*.  
**Apple**, l. 7. Read—Russian *iabloko*, Lithuanian *obolys*. In l. 19, for suggest read suggests.  
**Arabesque**. For (F., = Ital.) read (F., = Ital., = Arab.)  
**Arch** (2), at end. For This word is closely connected with **Arrant** read But see another suggestion in the Errata.  
**Archetype**. For (F., = Gk.) read (F., = L., = Gk.)  
**Are** (under ART). Begin the article thus—We find O. Northumbrian *arð* (Luke, iv. 34); but *art* answers to A. S. (Wessex) *eart*. Hence the final -t stands for an older -ð, the contraction of *ðu*, thou. And (three lines lower), for *as-ðu* read *as-ðu*.  
**Arena**, l. 4. For 'Lat. *arere*, to be dry; see **Arid**' read 'Better *karena*; see Errata.'  
**Argosy**. For (Span. (?), = Gk.) read (Dalmatian). In l. 6, for The latter read The former. And § β stands thus:—β. The etymology of this word has been set at rest by Mr. Tancock, in: N. and Q. 6 S. iv. 490. See The Present State of the Ottoman Empire, by Sir Paul Ricaut, 1675, c. 14, p. 119; Lewis Roberts's *Marchant's Map of Commerce*, 1638, c. 237, where he speaks of the great ships 'vulgarly called *Argoses*, properly *Rhaguses*;' and especially the earlier quotation about '*Ragusyes*, Hulks, Caravels, and other rich laden ships,' in The Petty Navy Royal, by Dr. John Dee, 1577, pr. in An English Garner, ii. 67. See also Wedgwood (Contested Etymologies); Palmer (Folk-Etymology). The O. F. *argousin* is unrelated; see Palmer, Brachet. *Ragusa* is a port in Dalmatia, on the E. coast of the Gulf of Venice.  
**Ark**, l. 4. For *ἀλακεῖν* read *ἀλακεῖν*.



**Bureau**, l. 9. Read *suppós*.  
**Bursar**, l. 4. Read *βύσα*.  
**Bushel**, l. 5. Read *νύψις*.  
**Buskin**, last line. Dele—'The Du. broos,' &c.  
**Butt** (2), l. 3. For an M. E. read in M. E.  
**Cade**, l. 5. Read *χαδάνα*.  
**Caprice**, last line. Dele this line, and substitute—'But see Errata.'  
**Caricature**, l. 1. For (Ital., = L.) read (Ital., = C.)  
**Cassia**, ll. 3, 5, 7. Read *qets' dth, qets' áh, qátsa', qáti'*.  
**Cell**, l. 3 from end. Insert a comma after emboss.  
**Cenobite**, l. 6. Read *Prophesying*.  
**Censor**, l. 3. Read *assessor*.  
**Chagrin**, l. 2. For 1784 read 1684.  
**Chaps**, last line. Dele and to the verb to chew; see *Chew*.  
**Character**, l. 6. For marked read *mark*.  
**Chateau**, l. 2. Read *château*.  
**Check**, l. 20. For 'and see *cheque*,' read '*cheque*, put for *check*.' (*Cheque* is in the Appendix.)  
**Cherub**, l. 6. Read *κ'ράν, pl. κ'ράνιμ*.  
**Chervil**, l. 1. For (Gk.) read (L., = Gk.)  
**Chew**, l. 5. For See *Chaps* read See *Jaw*.  
**Chicory**, l. 1. For (F., = Gk.) read (F., = L., = Gk.)  
**Chiffonier**, l. 2. Read *chiffonnier*.  
**Chink**, l. 8. For *tocinen* read *tócinen*.  
**Chisel**, l. 5 from end. For esp. with *scissors* cutters, E. *scissors*, read but see the Errata.  
**Choir**, l. 1. For (F., = L.) read (F., = F., = Gk.)  
**Chouse**, l. 2. Read *Jonson*. In l. 10, read *Gifford's*.  
**Chyme**. For (Gk.) read (L., = Gk.)  
**Cinchona**. Dele—See *Quinine*. (See Errata.)  
**Circumambulate**. For *Ambulance* read *Ambulation*.  
**Clamp**, l. 6. For *klampa* read *klampen*.  
**Clang**, l. 8. Read *κρᾶνγῆ*.  
**Clean**, ll. 3, 4. Read *Celtic*.  
**Clove** (1). For from Lat. *clavus*, read but see Errata.  
**Clove** (2), last two lines. Read—is hardly the same word; see Addenda.  
**Cochineal**, l. 8. For *cochineal* read *kermes*. In l. 10, dele—i. e. the cochineal insect.  
**Cockney**, l. 5. For B. x. 207 read B. vi. 287. At the end, add—But see Errata.  
**Coddle**, p. 120, col. 1, l. 2, read—'the word *coddled* may well mean boiled soft.' (See Errata.)  
**Coffin**, l. 5. Read *κόφινος*.  
**Collation**, l. 13. Read *τλητός*.  
**Colon** (1), l. 5. For 1571 read 1471.  
**Compassion**, ll. 4, 6. Read *compati* and *pati*.  
**Compatible**, ll. 6, 8. Read *compati* and *pati*.  
**Compose**, l. 6. Read—Not derived at all from Lat. *componere*, though used in the same sense, but from Lat. *com-* and *pausare*, which is quite distinct from *ponere*.  
**Conciliate**, l. 3. Read *conciliate*.  
**Condense**, l. 1. For (L., = F.) read (F., = L.)  
**Conflagration**, l. 3. Read *πύρσσις*.  
**Cornelian**, l. 2 from end. Read *Meadows*.  
**Corroborate**, l. 6. Read *corroborat-ion*.  
**Costive**. Add—But see Errata.  
**Cot**, ll. 3, 4, 6. Read *cote*, *cote*, *cyte*.  
**Coulter**. Read *Coulter*, the fore-iron of a plough.  
**Counterpane** (2). For (Hybrid) read (F., = L.) In l. 6, read 'paw or gage,' id.; just the same word as *pan*; &c.  
**Cowl** (1), l. 3 from end. For but not borrowed read if not borrowed.  
**Cravat**, l. 13. For *corvette* read *corvée*.  
**Cream**, l. 6. For Probably read *Hardly*. In l. 8, for If so, &c., read Even if A. S. *reám* stood for *kréám*, the vowels do not agree.  
**Cresset**, l. 12. Read O. F. *croisette*.  
**Crimp**, l. 1. Read make *crisp*.  
**Crimson**, p. 143, col. 1, l. 3. Insert 'and from' before 'the Low Lat. *cramoisinus*.'  
**Cripple**, ll. 4, 9. Read *crypel*, *bydel*.  
**Crucible**, l. 1. Read (Low L., = F., = C.) At the end, for This is a dimin. form, &c., read But this is the dimin. of *cruse*, though both words are from *crocc-* = W. *cruc*, a pail. See *Crock*.  
**Culdee**, l. 9. Dele (E. *gillie*).  
**Curt**, l. 2. Read Ben *Jonson*.  
**Cynosure**, l. 5. Read *κυνόσουρα*.  
**Cypress** (1), l. 5. Read *cyprès*.  
**Cesar**, ll. 6, 7. Read—It cannot be a Slavonic word, and the connection with *Cesar* is quite right. (See Errata.)

SUPPLEMENT.

**Damn**, l. 2. Read *excescent*.  
**Dandriff**, l. 12. For form read *first*.  
**Darn**, sect. β. Read—Perhaps from ✓DAR, to tear; see *Tear*. Cf. also W. *darnio*, break in pieces (above); Skt. *dárana*, adj., splitting, from *dri*, to tear.  
**Darnel**, last two lines. Read—the right word is *dár-repe*, from *dár*, stupefying, and *repe*, darnel. This supports the above suggestion.  
**Dauphin**. For (F., = L.) read (F., = L., = Gk.)  
**Deacon**, l. 5. Read *Buttmann*.  
**Deal** (1), last line. Dele *dale*. (See Errata.)  
**Deer**, l. 7. Read *θηρίον*.  
**Delinquent**, last line. For *Leave* read *Licence*.  
**Depose**, l. 6. For 'pausus, a participial form,' read 'Greek, and is not.' In last line, read '*deponere*, and is not even connected with it.'  
**Dereliction**, last line. For *Leave* read *Licence*.  
**Detonate**, l. 4. For TAN, to stretch; see *Thunder*, read STAN; see *Stun*, *Thunder*.  
**Dexter**, l. 4. Read *dakshina*.  
**Diatrise**, l. 1. For (Gk.) read (L., = Gk.)  
**Die** (2), l. 7. For *dada* read *dado*.  
**Dignify**. To be marked (F., = L.)  
**Dip**, l. 4. For '*dip* is a weakened form of' read '*dyppan* = *dupian*\*, from.'  
**Diphthong**, l. 5. Read *φθόγγος*.  
**Discount**, l. 4. Read *Gazophylacium*.  
**Dive**, l. 3. For older form *dúfan*, read derived from *dúfan*.  
**Doily**, last line. Read—a guess which rests on some authority; see Errata.  
**Doll**. Add—But see Errata.  
**Dolphin**, l. 1. For (F., = L.) read (F., = L., = Gk.)  
**Dome**, l. 1. For (F., = Ital., = L.) read (F., = L., = Gk.) In l. 7, dele Ital. *duomo*, to the end of the article, substituting = Low Lat. *doma*, a house; cf. 'in angulo domatis,' Prov. xxi. 9 (Vulgate). = Gk. *δῶμα*, a house; allied to Gk. *δῶμος*, a building. = ✓DAM, to build; see below. For this solution, see *Scheler*.  
**Donkey**, l. 2. Read very rare.  
**Doublet**, l. 1. For an inner read a thick.  
**Douche**, l. 5. For derivation read derivative.  
**Dough**, l. 3. Read—A. S. *dúk*, gen. *dúges*, dough; A. S. *Leechdoms*, ii. 342, l. 18.  
**Drag**, to pull forcibly. (Scand.) M. E. *draggen*, Prompt. Parv. A secondary weak verb, due to *draw*. = Swed. *draga*, to search with a grapnel. = Swed. *dragg*, a grapnel; cf. Dan. *drag*, a pull, tug, draught, haul. = Swed. *draga*, to draw. + Icel. *draga*, to draw, pull, carry. + Dan. *drage*, &c.  
**Draggle**, l. 2. Read *Hudibras*.  
**Dragon**, l. 4. For 'aorist part. of Gk. *δράκωμαι*' read ' = Gk. *δρακ-*, base of *δράκωμαι*.'  
**Dragoon**, l. 1. For (Span., = L., = Gk.) read (F., = L., = Gk.) In ll. 2, 3, read F. *dragon* (not Span.)  
**Drake**, l. 5 from end. Read *täuberich*.  
**Draw**, to pull along. (E.) A primary strong verb. M. E. *drauen*, earlier form *dræzen*; see *Layamon*, 10530. = A. S. *dragan*, Grein, i. 202. + O. Sax. *dragan*, to carry. + Swed. *draga*, &c. See *Drag* [as amended above].  
**Dream** (2), l. 4. Read *träumen*.  
**Dredge**, l. 4 from end. Read *ἐ-τραγ-ov*.  
**Dribble**, l. 1. For (E.) read (Scand.)  
**Drink**, l. 6. Read from a root *DRAK* or *DRAG*.  
**Drip**, to fall in drops. (Scand.) '*Dryppe* or *drope*, gutta, stilla, cadula;' Prompt. Parv. p. 132. '*Dryppyn* or *droppyn*, stillo, gutto;' id. '*Dryppynge* or *droppynge*, stillacio;' id. *Drip* is a secondary weak verb, due to the sb. *drop*, and is of Scand. origin. = Dan. *dryppe*, to drip; from *dryp*, a drop; cf. Icel. *dreyra*, to let drop, from *draup*, pt. t. of the strong verb *drjúpa*, to drip. The Dan. *dryp* answers to Icel. *dropi*, a drop, with the usual change from o to y when an i follows. = Icel. *drop-id*, pp. of the strong verb *drjúpa*, to drip. + A. S. *dreópan*, strong verb, pp. *drop-en*; see *adreópan* in *Grein*.  
**Drop**, sect. β. Read—and the latter is from the pp. of A. S. *dreópan*; see *Drip* [as amended above].  
**Dumb**, l. 1. For *dombe*, *dumbe*, read *domb*, *dumb*.  
**Dwell**, l. 5. For *gedwelen* read *gedwelan*.  
**Dye**, l. 4. For *deágan* read *deágian*.  
**Earnest** (2), l. 12. For Heb. *érábón* read Heb. *érávón*.  
**Earth**, l. 6. For *Ear* (2) read *Ear* (3).  
**East**, l. 7. Read *duws*, *éws*.  
**Eclat**, l. 4. For ' = O. F. *es-* = Lat. *ex-* &c. read ' = O. H. G. *schleizan* (given by *Littre*); allied to the O. H. G. *schlizan*, *slizan*, &c.  
**Eclipse**, l. 5. For *Leave* read *Licence*.  
**Eddy**, l. 7. Read A. S. *ed-*, as in *ed-witan*; see *Twit*.  
**Efface**, l. 1. For (F.) read (F., = L.)

5

- Elbow**, last line. Read *armbidge*.
- Eleven**, l. 7. Read 'is plainly parallel to the suffix,' &c. Line 9, read 'like signifies remaining or left over. Cf. Icel. *lífa*, to remain; and see the Errata.'
- Elf**, l. 2. For 'Swed. *elf*' read 'Swed. *alf*.'
- Embezzle**. For (F.?) read (F., = L.) At the end, for Apparently French, &c., read—The original sense was to enfeeble, weaken, hence to diminish; see Imbecille.
- Emblem**, l. 4. Read *ἐμ = ἐν*.
- Encyclopædia**, l. 4. Read—a barbarism for Gk. *ἐγκύκλιος παιδεία*, the circle of arts and sciences; here *ἐγκύκλιος* is the [unchanged] fem. of *ἐγκύκλιος* (see above); &c.
- Engross**, l. 1. For (F.) read (F., = L.)
- Enigma**, l. 2. Read *αἰνίγματ-*. In l. 3. read I speak in riddles.
- Enough**, l. 7. For Swed. *nok* read Swed. *nog*.
- Entail**, l. 1. For (F.) read (F., = L.)
- Epaot**, l. 2. Read *ἐπαοτός*.
- Ephah**, l. 2. Substitute; for — before Coptic.
- Ephemera**, l. 2. Read cent. 7.
- Epode**, l. 4. Read *ἐπειν*.
- Erotic**, l. 2. Read *ἐρωτικός*.
- Errant**, l. 3. Read O. F. *errer*, to wander. = Low Lat. *iterare*, to travel. = Lat. *iter*, a journey. See Eyre.
- Espalier**, l. 1. Read (F., = Ital., = L., = Gk.)
- Espy**, l. 8. Read F. *espionnage*.
- Etch**, l. 4. Read *ätzen*, to feed, bait, corrode, etch; this is a causal form, orig. signifying to make to eat = M. H. G. *ezzen*, causal of M. H. G. *ezzen*, to eat, now spelt *essen*; &c.
- Etymon**, l. 4. For *ἐτός* read *ἐτέος*.
- Euthanasia**, l. 2. Read *εὐθανασία*.
- Evaporate**, l. 2. Read B. ii. c. 22.
- Exchequer**, l. 8. Read *scaccarium*.
- Excuse**. To be marked as (F., = L.)
- Exhilarate**. For (L.) read (Hybrid.)
- Exodus**, ll. 4, 5. Read *khod'*, *khodite*.
- Exotic**, l. 2. Read Howell's.
- Expend**, l. 6. Dele Doublet, *spend*.
- Extra**, l. 2. Dele *ex*.
- Extravagant**, l. 4. Read *uagari*.
- Face**, p. 202, l. 3. For appear read *shew*.
- Faith**, belief. (F., = L.) The final *-th* answers to *-d* in O. F. *feid*, the change to *th* being made to render it analogous in form with *ruth*, *wealth*, and other similar sbs. β. M. E. *feih*, *feith*, *seyth*, as well as *sey*; &c. In l. 9, for 235 read 325.
- Fallow**, ll. 1, 2. For untill read *unsown*.
- Feather**, l. 3. Read Swed. *fjäder*.
- Felly**, l. 2. Read *felga*.
- Fleeh**, l. 2. For *tal-k* from *tell*, read *smir-k*, *smile*.
- Fillbuster**, last line. Read—But see Addenda. [The article is all wrong.]
- Fin**, l. 1. Read M. E. *finne*.
- Fine** (1), l. 1. Read M. E. *fin*.
- Flea**, l. 2. Read *fleā*, *fleō*.
- Fleece**, l. 3. Read *flys*.
- Fleur-de-lis**, l. 1. Read (F., = L.)
- Flout**, to mock. (Du., = F., = L.) A peculiar use of *flute*, used as a verb, &c. ... = O. Du. *fluyt* (Du. *fluit*), a flute. = O. F. *flaute*; see *Flute*. Der. *flout*, sb.
- Flummery**, l. 4. For *llymus* read *llymus*.
- Fluor**, l. 1. For The reason ... clear read Named from its fusibility.
- Foe**, l. 2. For *feogan* read *feogan*.
- Fold**, l. 7. Read Der. *fold*, sb., M. E. *fold*, a plait; *-fold*, &c. [See *Fold* (2) in Addenda.]
- Foot**, l. 4. Read *ποῦς*.
- Forestall**. Add—But see Addenda.
- Forfend**, l. 1. For F. and E. read E. and F.
- Forlorn**, last line. Read Chambers (wrongly); see Hope (2).
- Form**, l. 9. Dele *perform*.
- Forty**, l. 4. Read Swed. *fyratio*.
- Frieze** (1). Dele ? after Du.
- Frivolous**, l. 7. Read *frivolous-ly*.
- Fry** (2), last line. Read—Not allied to F. *frei*, fry, spawn; see Addenda.
- Fumble**, l. 4. Read Swed. *famla*.
- Furbish**, l. 1. Read (F., = O. H. G.)
- Furl**, l. 1. Read (F., = Arab.)
- Furnace**. To be marked as (F., = L.)
- Further**, p. 224, col. 1, l. 2. Read *πρό-τεpos*.
- Fustigate**, l. 4. Read Riddle.
- Gallias**, l. 1. Read (F., = Ital.)
- Gallon**, at end. Add—See Gill (3).
- Galloon**, l. 1. For (Span.) read (F., = Span.) In l. 3. read 'galon, galloon-lace. = F. *galon*, as in Cotgrave (like E. *balloon* from F. *ballon*). = Span. *galon*, &c.
- Galoche**, ll. 8 and 9. For *ποῦς* read *ποῦς*.
- Gamut**, last line but one. Read Sancte.
- Garment**, l. 1. Read (F., = O. Low G.)
- Garret**, l. 9. For as such read which.
- Gastric**, l. 7. Read *γα-σ-τρί-π*.
- Genet**, last line. Read 1849.
- Geography**, ll. 4, 5. Read *γῆ, γράφειν*.
- Get**, l. 7. Read *χανδάειν*.
- Giant**, l. 8. Read *γῆ*.
- Gig**, l. 7. Read Stratmann.
- Gild**, l. 2. Read *gyltan*, to gild; only in the derivative *ge-gyld*, gilded, Wright's Voc. i. 41, col. 2. The *y* is substituted, by vowel-change, for *o*, as appearing in A. S. *gold*, gold; cf. Goth. *gulth*, gold. In the next line, dele *Gulld*.
- Gillie**, at end. Read—But Irish *ceile*, ... whence Ouldee, is a different word.
- Girdle**, l. 3. Read G. *gürtel*.
- Gleam**, l. 3. Read A. S. *glēam* [with long *ē*, due to *i*], splendour, &c.
- Gloss** (2), l. 4. For P. Plowman, B. read P. Plowman, C.
- Glow**, l. 3. For the word is ... Scandinavian read the pt. t. is *gléow*; see Addenda.
- Gloze**, l. 1. Read (F., = L., = Gk.)
- Glut**, l. 4. For *gri* read *gri*.
- Gobble**, l. 7. Read turkeys.
- Good**, last line. Dele *good-bye*.
- Grace**, l. 7. Dele Doublet, *charity*.
- Grail** (2), l. 1. Read (F., = L., = Gk.)
- Grain**, p. 242, l. 2. For cochineal read *kermes*.
- Gravy**, ll. 3, 4. Read xviii. 166 and xviii. 62.
- Grig**, l. 10. For of independent origin read due to this word.
- Grimalkin**, l. 1. Read (E.; partly O. H. G.) In l. 4 read *Maud-kin*, dimin. of *Maud* (Matilda), with suffix *-kin*. The name *Maud* is O. H. G. The M. E. *Malkin*, as a dimin. of *Maud*, &c.
- Grist**, l. 5. Read A. S. *gristbitan*.
- Groats**. Read (E.) M. E. *grotes*, Liber Cure Cocorum, ed. Morris, 47 (Stratmann). = A. S. *grātan*, pl. groats, A. S. Leechdoms, iii. 292, l. 24. Hence the M. E. *o* and E. *oa* answer to A. S. *ā*, as in many other cases; cf. E. *oak* from A. S. *āc*, and E. *oats* from A. S. *āta*, pl. *ātan*. The A. S. *ā* answers to Goth. *ai*, strengthened form of *i*; and *grā-tan* (like *gri-st*) is from the base of the verb to *grind*; see *Grist*, *Grind*.
- Groundsel**, l. 1. Read—Corruptly written *greneswel* in *Levins*.
- Guild**, l. 8. Read—Grein, i. 507; from the A. S. *gildan*, to pay, whence also mod. E. *yield*; see *Yield*. + Du. *gild*, &c.
- Gypsy**, l. 8. Read *Αἰγύπτιος, Αἰγυπτος*.
- Hail** (1), l. 2. Read—Later *hayl*, *hail*, (*y = i* for *3*). In l. 4, read *κάλαξ, κόχλαξ*.
- Hail** (2), l. 5. For *heil* read *heill*.
- Halt**, ll. 4, 5. Read *haltian* (Ps. xvii. 47); *halt-ing*, *halt-ing-ly*. For *halt* = stop, see Addenda.
- Handicap**, l. 5. Read 'a sport that I never,' &c.
- Handsel**, l. 4 from end. Read *sal*, lit. a giving. + &c.
- Handy** (2), l. 6. For xi. 30 read xxi. 30.
- Harpy**, l. 5. For *ἀρπάζειν* read *ἀρπάζειν*.
- Harrow**, l. 3. After 12388, read—A. S. *hearge*, a harrow (in a gloss). 'Herculus, *hearge*;' Wright's Voc. ii. 43, col. 2. + &c.
- Harvest**, l. 9. Read *καρπός*.
- Haunch**, l. 7. Read *ἀγκή*.
- Haunt**, l. 10. For suit read suits.
- Haversack**, l. 2. Read Smollett's.
- Havoc**, l. 1. Dele ? after E.
- Hawser**, at end. But see Addenda.
- Hebdomadal**, ll. 5, 6. Read *ἐπτά, σεντά*.
- Hebrew**, l. 3. Read *ἐβραῖος*.
- Hector**, l. 3. Read *Ἑκτωρ*.
- Hell**, l. 2. For *helle* read *hell*.
- Helot**, ll. 3, 4. Read originally one of the inhabitants of *Helos*.
- Heptarchy**, l. 5. Read *ἐπτά*.
- Herald**, p. 263, l. 3. Read *κηρύξ*.
- Hermit**, l. 10. Read *ἐρημίτης*.
- Heronshaw**, l. 10. Read—The etymology of this *heronshaw* is given by Tyrwhitt, who cites the F. *heronshaw* from 'the glossary,' meaning probably that in Urry's ed. of Chaucer; but it is verified by the fact, that the O. F. *herouncel* (older form of *heronshaw*) occurs in the Liber Custumarum, p. 304, and means 'a young heron.' The suffix *-cel* is a double dimin., as in *lion-cel*, later *lionshaw*. Cf. also M. E. *beu-tes* = F. *beauté*. 2. *Hernshaw* in its other sense; &c. Add

- at end—Hence *heronshaw* (1) is (F., = O. H. G.); *heronshaw* (2) is ♂ hybrid.
- Hide** (4), l. 8. Read no. 243.
- Hive**, last line. Dele this line, and insert—But see the important correction in the Addenda.
- Hob** (2), at end. Add—See **Robin**.
- Hobby** (2), l. 1. For (F.) read (F., = O. Low G.)
- Hog**, last line. For **Doublet**, *sow*, read—But see the Addenda.
- Hole**, l. 7. Read—γ. But some endeavour to connect, &c.
- Holland**, l. 2. Read—It means *holt-land*, i. e. woodland.
- Homœopathy**, ll. 7, 8. Read *παθ-ειν*.
- Homicide**. To be marked as (F., = L.) In l. 6, for **Scissors** read **Scism**.
- Homily**, l. 6. Read *ὁμιλία*.
- Honey**, l. 4. Read Swed. *honing*.
- Hoop** (2), p. 271, l. 1. For which is the true E. form, read where *is* is unoriginal.
- Horde**, l. 1. Read (F., = Turk., = Tatar). In l. 3, substitute; for = before Pers.
- Horse**, l. 24. Read *horse-chestnut*.
- Hortatory**, l. 4. Read Lat. *horta-*, stem due to *hortari*.
- Hosanna**, l. 3. Read Heb. *hōshā'āh nād*. In l. 4, read *hōshā'a*. In l. 5, read *yōshā'*.
- Hubbub**. For (E.) read (F., = Teut.) In l. 4, for A. S. *wóp*, an outcry, read F. *houper*, to whoop.
- Hug**, l. 4. Dele 'in' at the end of the line.
- Hulk**, l. 10. Read *ἡλκύν*.
- Humble**, l. 3. Read *excrement*.
- Humble-bee**, l. 6. Read—Hence the deriv. *hombull-be*.
- Humiliate**, l. 3. For Both words are formed, read The verb is formed.
- Humility**, l. 2. Read O. F. *humilitéit*.
- Hump**, l. 10. Read *κύφωμα*.
- Hundred**, l. 16. Read Gk. *ἑκατ-όν*.
- Husband**, l. 4 from end. For **Bondman** read **Bondage**.
- Hypallage**, p. 279, l. 3. Read Gk. *ἄλλος*.
- Hypothesis**, l. 4. Read *ὑπό*.
- Idiom**, last line but one. Read *παθεῖν*.
- Idol**, l. 4. Read *ἰδῶν*.
- Iliad**, l. 3. For crude form read stem.
- Impair**, l. 1. For weaker read weaken.
- Indemnify**, l. 7. Read which is used.
- Indiction**, l. 5. Read *Maxentius*.
- Indite**, l. 5. Read to indict.
- Ingle**, l. 1. For (C.) read (C., = L.) In l. 3, for allied to read from.
- Ingot**, l. 8. Read Swed. *ingjuta*.
- Ink**, l. 1. For (F., = L.) read (F., = L., = Gk.)
- Insist**, l. 4. For form read from.
- Insolent**, p. 296, l. 2. For See **Solemn**, read **Root** unknown.
- Instigate**, l. 4. Read scratch.
- Instill**, l. 4. For **Still** (3) read **Still** (2).
- Iota**, l. 1. For (Gk.) read (Gk., = Heb.)
- Iris**, l. 2. Read *ἶψ*. In l. 6, read crude form.
- Jabber**, l. 1. Read Formerly.
- Jade** (2), a hard dark green stone. (Span., = L.) In Bailey's Dict., vol. ii. ed. 1731. Cf. F. *jade*, jade; Ital. *iada* (Florio, 1598). = Span. *jade*, jade; formerly *pieira de ijada*, because supposed to cure a pain in the side. = Span. *ijada*, flank, pain in the side. = Lat. *ilia*, pl., the flank. (M. Müller, in The Times, Jan. 15, 1880.) (See Addenda.)
- Jasmine**, l. 2. Milton has *gessamine*.
- Jaunt**, last line. Dele Der. *jaunty*.
- Jaunty**, l. 1. For (Scand.) read (F., = L.) In l. 3, for An adj., &c. read As if formed with suffix -y from the verb *jaunt*, to ramble idly about; but formerly *janty* (see Addenda); and either formed from F. *gent*, neat, spruce, Cotg., or put for *jantyl*, from F. *gentil*. See **Gentle**, **Genteel**. Der. *jaunty-ness*, Spectator, no. 530.
- Jaw**. Add—But see corrections in the Addenda.
- Jenneting**, l. 1. For (Unknown.) read (F., = L., = Gk., = Heb.) In l. 6, read—From the F. *jeanneton*, double dimin. of *jean*, with reference to St. John's day (June 24). = Lat. *Johannem*, acc. of *Johannes*, John. = Gk. *Ἰωάννης*: see **Zany**.
- Join**, l. 5. Read *ζευγύναι*.
- Jordan**, l. 1. Read (L. ? = Gk. ? = Heb. ?)
- Joust**, l. 6. For see **Adjust**, read (not E. *adjust*).
- Juror**, l. 3. Read Lat. *iura-*, stem of *iurare*.
- Just** (1), l. 3. For that which binds read that which is fitting. In ll. 3, 4, for bind read join.
- Kern** (1). For 'earn, a man' read *ceatharnach*, a soldier. (See Addenda.)
- Kettle**, l. 11. Read *κότυλος*.
- Lade** (1), l. 2. For The same, &c., read M. E. *laden*, pp. *laden*, Genesis and Exodus, ed. Morris, l. 1800. = A. S. *kladan*, to lade, load; Grein, ii. 79. (See the Addenda.)
- Lade** (2), l. 6. Dele reference to **Load**.
- Laity**, l. 1. Read (F., = L., = Gk.; with F. suffix.)
- Landrail**. For **Rail** (2) read **Rail** (3).
- Lantern**, l. 4. Read *Lindisfarne*.
- Lapidary**, l. 4. Read *λεπίς*.
- Lasso**, a rope with a noose. (Span., = L.) Modern; not in Todd's Johnson. = O. Span. *lazo* (Minsheu, 1623); Span. *lazo*, a snare, slip-knot; and cf F. *lacs*. = Lat. *laqueus*, a snare. See **Laoe**. ¶ Not from mod. Spanish, for the Span. *z* is now sounded like the voiceless *th*.
- Last** (1), l. 4. Read *laat*, late. For the phr. *at last*, see the Addenda.
- Latent**, l. 3. Read *λανθάνειν*.
- Lawn** (2). Dele the last two lines, and add—See, however, the Addenda, where it is shewn that **Stow** is wrong, and another solution is proposed.
- Lay** (1), l. 8. Read Swed. *lägg*.
- Layer**, at end. For Distinct, &c., read—Or else it is a corruption of *lair*; see Addenda.
- Lazy**, l. 6 from end. Read *Parish*.
- Leash**, l. 6. Read 'leash of hounds.'
- Left**. See the Addenda.
- Legal**, l. 6. For to lie read I lie.
- Lemming**, l. 5. For = Swed. read + Swed.
- Leper**, l. 10. Dele the comma after 'skin.'
- Lest**, at end. Add—Cf. Lat. *quominus*.
- Let** (1), l. 5. Read pp. *λέτω*.
- Lethe**, l. 3. Read *λανθάνειν*.
- Levee**. But see Addenda.
- Libation**, at end. For **River** read **Rivulet**.
- Library**, l. 6. For *λέπης* read *λεπίς*.
- Lief**, p. 332, l. 2. Dele *delib-er-ate*.
- Lime** (1), l. 12. For **River** read **Rivulet**.
- Linch-pin**, l. 6. For (Bosworth, Lye) read Wright's Voc. ii. 7.
- Lint**, l. 3. Read—However, it is easily concluded that *lint* was borrowed directly from Lat. *linteum*, a linen cloth. = Lat. *linteus*, made of linen. = Lat. *linum*, flax. See **Line**, **Lineh**.
- Liquid**, l. 6. For **River** read **Rivulet**.
- Litter** (3), a brood. (F., = L.) In Shak. Merry Wives, iii. 5. 12. Really the same word as *litter* (2). In the Prompt. Parv., we have: 'lytere, or strowynge of hors;' and: 'lytere, or forthe brynggynge of beestys.' Cf. F. *accoucher*, and the phrases 'to be brought to bed,' and 'to be in the straw.'
- Livelong**, l. 1. Read long as life is.
- Load**, a quantity carried, a burden. (E.) Most probably this word has been extended in meaning by confusion with the unrelated verb to *lade*. *Load* is common in Shakespeare both as a sb. and verb, but in M. E. it is a sb. only, and is identical with **Lode**, q. v., notwithstanding the difference in sense. The A. S. *lād* means only way, course, journey; but M. E. *lode* has also the sense of 'burden.' I can find no earlier example of this use than *carte-lode*, a cart-load, in Havelok, l. 895. It should be particularly noticed, however, that the derived verb to *lead* is constantly used in prov. E. in the sense 'to carry corn'; and, in the Prompt. Parv. p. 62, we find: 'Cartyn, or *lade* wythe a carte, *Carruco*.' Chaucer has *i-lad* = carried, Prologue, 530. Hence *load* = M. E. *lode* = A. S. *lād*, a derivative from *lād*, pt. t. of the strong verb *līdan*, to go, travel. See **Lode**, **Lead** (1). Der. *load*, vb.
- Logic**, l. 4. Read *λόγος*. In l. 14, read *λόγος*.
- Long**, l. 4. Read Swed. *lång*.
- Louder**, l. 11. For murderers [soldiers] at each loop-hole read pierced loop-holes [see *meurtrieres*, Cot.]
- Lump**, l. 14. For **Lap** (1) read **Lap** (2).
- Lunge**, l. 2. For 'Smollet' read 'Smollett.'
- Lye**, l. 4. For in a gloss, Lye, Bosworth read A. S. Leechdoms, ii. 338, 397.
- Madrigal**, last line. Read—The suffix -ig-ale = Lat. -ic-alis. Cf. E. *vertic-al*.
- Map**, last line. Read Quintilian.
- Maraud**, l. 3 from end. Read Provençale.
- Margrave**, at the end. For **Doublet**, *marguis* read See *marquis*.
- Martello Tower**, last line but one. Read *Cyclopædia*. (See the Addenda.)
- Martingale**. To be marked as (F.)
- Mash**, l. 15. Read Swed. *mäsk*.
- Mast** (1), l. 9. Read *μαχ-λός*.
- Matter** (2), l. 4. Read 'd'une plaie.'
- Me**, l. 5. Before Lat. *mihi* alter = to +.
- Mere** (1). Dele last line, and insert—Probably not allied to *moor* (1).



- Metaphysics**, l. 4. Read *μετὰ τὰ*.  
**Methinks**, p. 366, l. 5. Read Icel. *þykkja* (= *þynkja*).  
**Method**, l. 9. Read Der. *method-ic, method-ic-al, &c.*  
**Mew** (3), l. 11. For 'intensive' read 'frequent.' (i. e. frequentative).  
**Michaelmas**, l. 4. Read *mí*, who; *he*, like; *El*, God.  
**Milch**. For (E.) read (Scand.)  
**Minim**, l. 7. Read Lat. *minima* (sc. *nota*), fem. nom. of *minimus*.  
**Minute**, l. 2. Read 'With minute drops.'  
**Miscellaneous**, l. 1. For belong read belonging.  
**Mistletoe**, l. 22. For who eat read that eat.  
**Mite** (1). To be marked as (E.)  
**Mix**, last line. Read—'mixture, formed like *mixturus*,' &c.  
**Moat**, l. 4, last word. Dele 'the.'  
**Modest**, l. 4. For with read within.  
**Mohammedan**, l. 3. Read Arab. root *hamada*, be praised.  
**Monastery**, l. 5. Read *μόνος*.  
**Monk—Monopoly**. Read *μόνος* for *μονός* (throughout).  
**Mould** (1), l. 9. Dele *mould-i-ness*. (See the Addenda.)  
**Mumble**, last line but one. Insert—Also Dan. *mumle*, Swed. *mumla*, to mumble.  
**Mute** (2), l. 6. Read liquefy.  
**Myriad**, l. 3. For Root unknown read See Pismire.  
**Myrrh**, l. 6. Read Heb. *môr*, bitter; from *márar*, to be bitter, or to flow (Fürst).  
**Neat** (1), ll. 11, 12. Read Nesselmann.  
**Neif**, l. 5. Read *γναμπίος*.  
**Newt**, l. 15, last word. For 'their' read 'its.'  
**Nickel**, last line. Read *Νικόλαος*.  
**Nip**, l. 9. Read Nesselmann.  
**Nosology**, l. 4. Read *νερός*.  
**Nowise**, l. 4. Read *wise = wisan*, dat. of A. S. *wise*, &c.  
**Obit**, l. 4. Read downfall.  
**Oligarchy**, l. 5. Read *ὀλῖγειν*.  
**Opera**, l. 1. Read 'An opera,' &c.  
**Orchis**, l. 6. Read *ὄρχις*.  
**Ordeal**, l. 5. For of a deal board read a deal of work.  
**Ore**, l. 1. For one of the native minerals read crude or unrefined metal.  
**Orgies**, l. 2. For (F., = L.) read (F., = L., = Gk.)  
**Oscillate**, l. 3. Read Vanček.  
**Osteology**, l. 2. Read *-λογία*.  
**Ostrich**, l. 3. Read Earlier. In l. 9, read 'extension.'  
**Our**, ll. 14, 15. Read As to the old dispute, whether; &c.  
**Overhaul**, l. 1. For (E.) read (Hyb.)  
**Overt**, l. 5. For *barir* read *abrir*.  
**Pachydermatous**, l. 3. Read *δέρμα*.  
**Pact**, l. 3. Read pp. of *pacisci*.  
**Palaeography, Palaeology**. Read *παλαιός, παλαιός*.  
**Palaeontology**, l. 2. Read *πάλαι*.  
**Palindrome**, l. 6. Read *πάλιν*.  
**Pall** (2). Add—See Addenda.  
**Panacea**, l. 4. For 'fem. of *πανάκειος*,' &c., read 'a universal remedy; cf. *πανακής*, adj., all-healing. = Gk. *πάν*,' &c.  
**Pantheon**, l. 4. Read *πάνθειον*.  
**Papa**, last line. Read infantine.  
**Paradise**, l. 9. For 'It seems to have been a pl. form;' read 'It appears in other forms; cf. mod. Pers. &c. l. 12: for 'The cognate,' &c., read 'But the true O. Pers. form is *pairidaēza*, an enclosure, place walled in (Justi). = O. Pers. *pairi*, around; *diz*, to mould, form, cognate with Skt. *dih*. See Addenda.  
**Paraphrase**, l. 5. Read *παράφρασις*. l. 8. Read *παράφραστης*.  
**Parch**, l. 1. For (Unknown) read (F., = L.) l. 3. Read—Of doubtful origin; hardly from a Celtic source, such as Irish *barg*; &c. l. 12. For 'Still, to pierce peas or beans,' &c., read 'As to the correctness of this solution, see Addenda.'  
**Parricide**. For (F., = L., = Gk.) read (F., = L.)  
**Pasch**, ll. 4 and 5. Read *pesakh, pásakh*. At the end, add—The Heb. *s is samech*.  
**Pastern**, l. 17. Read Beaum. and Fletcher.  
**Pastor**, l. 9. For properly fem. of fut. read formed like fem. fut.  
**Pate**, l. 1. For (F., = G.) read (F., = G., = Gk.)  
**Patten**, l. 1. For a iron read an iron.  
**Patter**, l. 3. For doubt read double.  
**Pawl**, l. 1. For (W.) read (L.); and continue: A mechanical term; hence is also W. *pawl*, a pole, stake, bar. Merely from Lat. *palus*; &c.  
**Pedant**, l. 9. Read *παῖς*.  
**Pedigree**, last line but two. Read a pedigree.  
**Pelican**, l. 2. Read Ancien *Kiwle*.  
**Pelt** (1), last line but one. Read—Certainly *full*, &c.  
**Penal**, l. 1. Insert (F., = L.)  
**Penguin**, ll. 10, 11. For *guen* read *guyn*.  
**Pepsine**, l. 5. Read *πεπτικός*.  
**Periphrasis**, l. 4. Read *φράσις*.  
**Periwinkle**, l. 9. Delete the line, and read—The A. S. *pine* or *pine* is from Lat. *pina*, a mussel. See **Winkle**.  
**Pester**, l. 7. Read—A shortened form.  
**Petrify**, l. 1. Read (F., = L. and Gk.) or rather (F., = Gk. and L.)  
**Petroleum**, l. 1. Read (Late Lat., = L., = Gk.)  
**Phantom**, l. 9. Dele comma after cause.  
**Pharmacy**, l. 12. Read *φάρμακον*.  
**Phenix**, ll. 5 and 7. Read *φοίνιξ*.  
**Philharmonic**, l. 3. Read *ἀρμονία*. l. 4. Read *φιλ-αρμονι-κός*.  
**Philosophy**, l. 7. Read *σοφός*.  
**Phonetic**, l. 11. Read *φωνή*.  
**Phosphorus**, l. 4. Read *φῶς*. So also in the next article.  
**Piazza**, l. 2. Read (Ital., = L., = Gk.)  
**Pickaxe**, l. 7. Read Gairdner.  
**Picture**, l. 4. For Orig. the fem. of *picturus*, fut. part. read Formed like the fem. fut. part.  
**Piddle**. Add—But see Addenda.  
**Pinchbeck**. §β. Read—The name was probably taken from that of one of the villages named East and West *Pinchbeck*, near Spalding, Lincolnshire.  
**Pink** (1), l. 21. Read *πικρός*.  
**Pismire**, l. 13. Read—¶ Wedgwood notes a similar method of naming an ant in the Low G. *miegemke*, an ant; from *miegen* = Lat. *mingere*. Rietz connects *mire* with *midge*, but this presents much difficulty, *midge* being from a base MUGYA (Fick, iii. 241), and containing a *g* which is difficult to dispose of.  
**Piss**, l. 3. For A nursery word read Cf. Lett. *pischet*.  
**Plank**, l. 5. Read: (gen. *πλακ-ός*).  
**Plaster**, l. 11. Read Gk. *ἔμ* [not *ἐμ*].  
**Plight** (1), ll. 9 and 13. Read *πλῖόν, πλῖό*. [See Addenda.]  
**Ply**, l. 14. Dele *comply* [which is unrelated].  
**Poach** (1), l. 19. Read—means 'eggs dressed in such a manner as to keep the yolk in a rounded form.'  
**Poet**, l. 7. Read Ben Jonson.  
**Policy**, col. 2, l. 1. Read *πνύξ*.  
**Polygamy**, l. 4. Read *-γαμία*.  
**Polypus**, ll. 4 and 6. Read *ποῦς*.  
**Pony**, l. 4. Read—Cf. Irish *poni*, a pony, marked as a vulgar word, and doubtless borrowed from English; origin doubtful. [And dele the references to *πῶλος, pullus, foal*.]  
**Pool** (1). Add—But see the Addenda.  
**Popinjay**, l. 2. For (Bavarian) read (F., = G.; with modified suffix).  
**Poplin**. Add—But see the Addenda.  
**Porringer**, l. 4. For Suggested by read Cf. [See Addenda.]  
**Pose** (1), l. 27. Dele only. [See the Addenda.]  
**Position**, l. 9. Read *Beiträge*.  
**Preamble**, l. 3. For *præambulus* read *præambulus*.  
**Predecessor**, l. 4. Read—from *decessum*, supine of *decedere*.  
**Presage**, l. 5. For *Sage* (1) read *Sagacious*.  
**Prick**, l. 7. Read *pricka*. l. 9. Read *περκ-νός*.  
**Prim**, ll. 3 and 4 from the bottom of p. 466. Read—perhaps there is an allusion to the growth of newly grown shoots and buds; cf. *filer prim*, &c.  
**Privet**, l. 13. Read *Hoc*, not *Hec*.  
**Pro-**, l. 3. Read *prō* (not *prō-*); and, in l. 4, read *πρό*, prep.  
**Procreate**, l. 3. For beforehand read forth.  
**Progenitor**, l. 5. For before read forth.  
**Prognostic**, l. 7. Read *γνώσις*.  
**Prone**, l. 4. For *Prōnus* read *Prōnus*.  
**Propensity**, l. 1. Insert (L.)  
**Prose**, l. 5. For the symbol = read the symbol =.  
**Prosody**, l. 5. Read *ῥῆθ*.  
**Prosopopoeia**, l. 2. Read Lat. *prosopopoeia*.  
**Prototype**, l. 2. For at Panegyric read a Panegyric.  
**Prune** (1), l. 18. Read As doth an hauke.  
**Psychical**, l. 6. Read *λόγος*.  
**Pugilism**, l. 4. Read Gk. *πυγμή*, the fist.  
**Puncture**, l. 3. Read *punctura*, a prick, puncture; like *punctura*, fem., &c.  
**Punt** (2). For (F., = Span., = Ital.) read (F., = Span., = L.)  
**Pustule**, l. 8. Read *Ψυχικός*.  
**Pyx**, l. 5. Read *πυκ-νός*.  
**Quake**, l. 7. Dele the first word in the line.  
**Quarry** (2). Add—But see the Addenda.  
**Quaver**, l. 5. For Wort. read Wort.  
**Quiddity**, l. 6. For *qui* read *quis*.

- Quiet**, l. 10. After 'a final settlement' add: from Lat. *quietus*,  
adj.
- Quinine**, l. 3 to the end. Read: Peruvian *kina*, or *kina-kina*, or  
*quina-quina*. 'Near Loxa, S. of Quito, the tree is called *quina-quina*,  
or bark of barks;' Peruvian Bark, by C. R. Markham.
- Quirk**, l. 3. For 'and *tal-k* from *tell*' read '*smir-k* from *smile*.'
- Quota**, l. 4. For how many read how great.
- Rabbi**, l. 3. Read: Heb. *rabbī*, lit. my master; from *rab*, great,  
or as sb. master, and *i*, my. We also, &c.
- Raccoon**. For (F., = Teut.) read (N. American). Dele all  
following *raton* in l. 3, and read: but this is only a F. corruption of  
the native name, just as *raccoon* is an E. corruption. Spelt *rackoon*  
in Bailey, 1735. '*Arathkone*, a beast like a fox;' in a glossary of  
Indian words at the end of A Historie of Travaile into Virginia, and  
by W. Strachey; ab. 1610-12; published by the Hackluyt Soc. in  
1849. The F. *raton* is assimilated to the F. *raton*, a rat. (Com-  
municated.)
- Rag**, l. 8. Dele See Rug.
- Random**, sect. γ. l. 8. Read *eine Sache zu Rande bringen*.
- Rankle**. Add: But see the Addenda.
- Real** (1), l. 6. For from the O. F. read than the O. F.
- Rebate**, last line. For to lessen read to turn back.
- Recount**. Dele all after Sparowe, l. 613, and read: A modified  
spelling; put for *racount*. = F. *raconter*, 'to tell, relate, report,  
rehearse;' Cotgrave. = F. *re*, again; *a*, lit. to; and *conter*, to relate.  
Thus it is from *Re*, a- (5), and *Count*.
- Render**, l. 2. For to render read to render.
- Resin**, § γ. For *βειν* read *βέιν*.
- Revise**, ll. 3, 4. Read *revisere, uisere*.
- Riddle** (2), l. 6. For Instead read Instead.
- Rife**, p. 510, l. 2. Read Ettmüller.
- Roil**, l. 2. Read occasionally.
- Romaunt**, l. 3. For *La Roman* read *Le Roman*.
- Rosemary**, l. 8. Read Nesselmann.
- Rotary**, l. 8. Read *ῥῥα*.
- Roze** (2), l. 4. Read *Le Roman*. l. 9. Read connects.
- Round**, last line. Dele *sur-round*. [See Surround.]
- Row** (2), l. 7. Read *Der. row*, sb., *row-er*; also *rudder*, q.v. But  
note that *row-lock* (pron. rul-uk) is an accommodated spelling of  
*oar-lock*, as shewn in the Addenda.
- Sabaoth**, ll. 2 and 3. Read *σεβά'óth*, armies; pl. of *tsáva'*, an  
army. = Heb. *tsáva'*, to go forth (as a soldier).
- Saint**, l. 5. Read Skt. *sañj*. So also under *Sake*.
- Salient**, l. 3. Read heraldic.
- Sandal**, l. 5. Read Gk. *σάβις*, a board; rather, from Pers. *sandal*,  
&c.
- Saracen**. Add: Doubtful; much disputed.
- Saunter**, sect. γ. Dele this section, and substitute: γ. But a  
much more likely solution is that proposed in Mr. Blackley's Word-  
gossip, 1869, p. 227, and by Dr. Morris, in the Academy, April 14,  
1883, p. 259. This is, to connect it with M. E. *aunter*, an adventure;  
cf. the quotation from Hudibras above. But I repudiate Mr.  
Blackley's suggestion that the prefixed *s* is 'intensive,' which  
explains nothing. The verb *to aunter* was commonly reflexive; see  
P. Plowman, C. xxi. 232, xxiii. 175. Hence *saunter* may be explained  
from F. *s'aventurer*, to adventure oneself, to go forth on an adven-  
ture; since M. E. *aunter* = F. *aventure*. Otherwise, the *s* = O. F. *es* =  
Lat. *ex*; so that *s-aunter* = venture forth. There is no difficulty in  
the change of sense; as Dr. Morris remarks, 'it is by no means a  
solitary example of degraded meaning; . . . the exploits or *gests* [of  
the old knights] have become our *jests*.'
- Say** (2), l. 7. Read Neuman. Last line but one; read Skt. *sañj*.
- Scale** (3), l. 8. For *ipso* read *ipso*.
- Scantling**, last line but one. For *cant*,\* from G. *kante* read *cant*\*;  
cf. G. *kante*.
- Scarce**, l. 9. Read Diez remarks that participles with *-sus* for  
*-tus* are common in Low Latin.
- Schism**, l. 5. Read *σχίσμ*.
- Schooner**, l. 10. Read Massachusetts.
- Science**, l. 3. For *scienti-* read *scient-*.
- Scowl**, col. 2, l. 1. Read Du. *schuilen*.
- Scripture**, l. 5. Read writing; cf. Lat. *scripturus*, &c.
- Sculpture**, l. 4. Read *sculptura*, sculpture; cf. Lat. *sculpturus*,  
&c.
- Season**, l. 10. For reduplicated from read reduplicated form.
- Secant**, l. 2. For *secant* read *secant-*.
- Septenary**, l. 2. Dele = before A mathematical.
- Sequence**, l. 5. For *sequenti-*, crude form, read *sequent-*, stem.
- Seraph**, l. 7. For It does not seem, &c. read Or else from Heb.  
*seraph*, to burn; see the Addenda.
- Shank**, last line. Dele the reference to *luncheon*.
- Shawm**, l. 10. Read *κάλαμος*.
- Sign**, l. 6. Read *signatura*; cf. the fut. part. of *signare*, &c.
- Silence**, l. 3. For *silenti-*, crude form, read *silent-*, stem.
- Sillabub**, l. 3. Read exhilarating.
- Sincere**, l. 9. For *será* read *cerá*.
- Siren**, col. 2, l. 6. Read derived.
- Skipper**, l. 3. Read Howell.
- Sloop**, l. 6. Dele the last word in the line.
- Slot** (1), p. 564, l. 2. Read *ge-sloten*, not *ges-loten*.
- Sloven**, l. 4. After Garland of Laurel, 191., continue: M. E.  
*sloveyn*, Coventry Myst. p. 218. The suffix *-eyn* = F. *-ain*, from Lat.  
*-anus*, as in M. E. *scriv-ein* = O. F. *escriv-ain*, from Low Lat. *scrib-*  
*anus*; see Scrivener. This O. F. suffix may have been added at  
first to give the word an adjectival force; &c.
- Slut**, l. 2. Read Coventry Myst. p. 218; *scutte*, p. 404; and in  
Palsgrave.
- Smash**, p. 566; the last word in l. 6 from end should be explained.
- Smirk**. To be marked as (E.)
- Smug**, sect. γ. l. 2. Read change from.
- Snarl**, l. 8. For rattling read rattling.
- Snow**, l. 1. For rain read vapour.
- Soap**, l. 11. For (appearing in Pliny) read (see Pliny, xxviii. 12.  
51).
- Soft**, l. 9. For The G. *sacht*, Du. *zacht*, soft, can hardly be from  
the same root, &c. read The G. *sacht*, Du. *zacht*, soft, may perhaps  
be from the same root; see the Addenda.
- Solan-goose**, l. 5. For sola read solan.
- Solecism**, l. 3. Read Gk. *σολοικισμός*.
- Sophist**, l. 11. Read *σαφής*.
- Sordid**, l. 1. For Spencer read Spenser.
- Sow** (2), last line. Dele Doublet, hog.
- Sphere**, l. 9. Read *σφαῖρα*.
- Spinach**, sect. β. read All said to be derivatives, &c. Also for In  
any case (l. 14) read Perhaps. (But see the Addenda.)
- Spondee**, l. 8. For such as were read such as was.
- Spray** (1), l. 4. For it given read is given.
- Sprit**, p. 585, l. 1. Read *spriess-en*.
- Spruce**, col. 2, l. 6. Read *Preussen*.
- Spunk**, last line. Read *σπογγύς*.
- Stalactite**, l. 6. Read *στακτός*.
- Stallion**, l. 2. Read excrescent *d*.
- Stew**, l. 3 from end. Read this is merely a.
- Stock**, l. 3 from end. Insert; after Palsgrave.
- Strain**, l. 4. Read *στραγγίς*.
- Strangury**, ll. 4 and 5. Read *στράγγη*.
- Stub**, l. 8. Dele the last word in the line.
- Subjugate**, l. 1. For being read bring.
- Submerge**, l. 4. For L. *submersion* read F. *submersion*.
- Surcharge**, l. 1. Read (F., = L. and C.)
- Surround**, ll. 2 and 3. Read: Orig. *surround*, with the sense 'to  
overflow.' = O. F. *suronder*, to overflow. = Lat. *super*, over; *undare*,  
from *unda*, a wave. See further in the Addenda.
- Swamp**, ll. 21, 31. Read *σπόγγος*.
- Sway**, l. 5. For *Swag*, read *Swagger*.
- Swoon**, l. 3. For shews read shew.
- Sybarite**, l. 4. For luxuriant read luxurious.
- Symposium**, l. 6. Read aor. passive *ἐπόθη*, and in the sb., &c.
- Synonym**, l. 9. For another hath read another hath; Cot.
- Systole**, l. 4. For *syn* read *σύν*.
- Talon**, l. 4. For bird's spur read hinder claw.
- Tanist**, l. 4. For Cf. *tanás* . . . territory read Also spelt *tanaise*.  
= Irish *tanaise*, *tanaiste*, second. See Rhys, Celtic Britain, p. 304.
- Tansy**, ll. 17 and 18. Read *δ* . . . *πρόντα* . . . *ολινοχόσονται*.
- Tantamount**, l. 2. Read Episcopacy.
- Tarragon**, l. 6. Read *δράκων*.
- Tartar** (2). For (Pers.) read (Tartar). Add at the end: a word  
of Tartar origin.
- Taxidermy**, l. 3. Read *τέμμα*.
- Tea**, l. 12. Read This accounts for the Port. *cha* (whence E. *cha*)  
and the Ital. *cia*, tea.
- Tennis**, ll. 2, 42, 44. For string read cord.
- Terror**, l. 5. Read Allied to *terrere*, to frighten, to scare; orig.,  
&c.
- Theism**, l. 6. Read *θέσσαισθαι*.
- Theogony**, ll. 7 and 8. Read I became.
- Thill**, ll. 22 to 25. Read and the connection of *deal* with *thill* is  
now certain. No doubt the Du. *deel*, meaning a plank, board, is  
the same as E. *deal*, in the same sense, as shewn in the Addenda,  
under *Deal* (2). We must not in any way connect Du. *deel*, a plank,  
with Du. *deel*, a division, share, as I erroneously proposed to do in  
the first edition; the words are of different genders.

**Thurible**, ll. 7 and 10. Read *thé-os, thos*.  
**Tide**, l. 10. Read *thá-sas-thai*.  
**Tight**, l. 7 from end. Read *στεντός*.  
**To-**, prefix, l. 5 from end. For 'duo, to' read 'duo, two'.  
**Toper**, l. 8. For [not in ed. 1598] read [i.e. in ed. 1688].  
**Topsy-turvy**, sect. 8. Read For further remarks on this word, see the Addenda.  
**Torment**, l. 4. Omit the last word in the line.  
**Tortoise**, l. 2 from end. For *tortuga* read *tortuca*.  
**Toxicology**, last line. Read *toxicologi-c-al, toxicolog-ist*.  
**Tragedy**, l. 14. Read *trádos*. Last line: read *τράγ-ος*.  
**Trailbaston**, l. 5 to end. This is wrong; read: It would seem that the word was considered as a compound of O. F. *tray* (= Lat. *trahē*), give up, and *baston*, a wand of office, because many unjust officers were deprived of their offices. But this view is proved to be wrong by the passage from Langtoft's Chronicle, printed in Polit. Songs, ed. Wright, p. 318; on which see Wright's note, p. 383. The Anglo-F. word was *traylbastoun, traylebastoun, or trayllebastoun*, meaning 'trail-stick' or 'stick-carrier'; id. pp. 231, 233, 319. See **Trail and Baton**; and see Addenda.  
**Trash**, last two lines. Read This throws a light on *trash*, as in Shak. Temp. i. 2. 81, which may mean to trim or lop.  
**Trireme**, l. 6. Read *τρίρης*.  
**Trousers**, l. 4. Read Wiseman wrote in 1676.  
**Truck** (1), l. 4 from end. Read *τρώχος*.  
**Truckle**, l. 6. Read Butler's Hudibras, pt. iii. c. 1, l. 613.  
**Trunk**, l. 11. Read: The elephant's *trunk* owes its name to an error (see Addenda).  
**Turkey**, l. 1. Read (F., = Tatar). L. 8 from end, dele the words within the square bracket, and read: = Tatar *turk*, orig. meaning 'brave.' [The Turkish word for Turk is 'osmānī']. Cf. Pers. *Turk*, &c.  
**Turquoise**, ll. 2 and 10. For Pers. read Tatar.  
**Twelve**, ll. 13 to 17. Read: Again, the Lithuan. *lika* is due to the adj. *lėkas*, signifying 'what is over,' or 'remaining over'; see Nesselmann, p. 365. The phrase *antras lėkas*, lit. 'second one over,' is used as an ordinal, meaning 'twelfth.' *Lėkas* is from *lik-ti*, to leave, allied to Lat. *linguere*. See **Eleven**.  
**Twinkle**, l. 1. Insert (E).  
**Ugly**, last line. Add: The account of *awe* is right, in the second edition.  
**Ukase**, ll. 2, 3. Put *u* for *y* in *ykaz*, &c.  
**Ullage**, l. 1. Read (F., = L., = Gk.) L. 4 to end, for I suppose, &c. read The same word as *Lyonnois ouillier, olier*, to oil, also to fill to the brim. When a flask is nearly full, the people of the S. of France add a little oil to prevent evaporation, so that 'to oil' is also 'to fill up'; Wedgwood. = O. F. *oile*, oil. = Lat. *oleum*. = Gk. *ἔλαιον*. See **Oil**.  
**Umber**, l. 3 from end. Read Fitzwilliam.  
**Undertake**, l. 7. For have read has.  
**Uneath**, l. 2. Read id. i. 11. 4.  
**Universal**, l. 9. Read *univers-i-ty*, orig. a community, corporation, M. E. *uniuersite*, &c.  
**Vehicle**, last line. For *con-vex* read *vein*.  
**Vesper**, l. 4 from end. Read *ἑσπερα*.  
**Vest**, l. 4. Read *ἔν-δυμν*.  
**Vestal**, l. 6. Read Cronos.  
**Vice** (1), l. 3, last word. Read *viciēux*.  
**Victory**, l. 3. For conquest read conqueror.  
**Viscera**, l. 4. Read *vis-cer-al*.  
**Visit**, l. 3. Read *uisers*.  
**Wainscot**, sect. β. Read [The rest of this article is wrong, being founded on a misconception; for the correct account, see the Addenda.]  
**Waist**, l. 7. For a A. S. read an A. S.  
**Wanion**, ll. 3 to 5. Read: The word has been explained by Wedgwood, Phil. Soc. Trans. 1873-4, p. 328. I myself independently obtained the same conclusions, viz. (1) that it stands, &c.  
**Wassail**, l. 1. For Brande read Brand.  
**Wave** (1), l. 14, first word. Read *vofa*.  
**Wax** (1), l. 8. Read *αὐξάνειν*.  
**Wednesday**, l. 12. For as late as in read late, as in. [In fact, there are later examples.]  
**Wipe**, l. 5. For casual read causal.  
**Wiseacre**, l. 6. For *uidere* read *uidere*.  
**Wrinkle** (1), last line but one. For + read Cf.  
**Wry**, l. 6 from end. For verb read base.  
**Yacht**, l. 3. For perhaps by a misprint read Bailey has *yatch*.  
**Year**, l. 9. Read *ἔτα*.  
**Yearn** (1), l. 11. Read *χαρά*.  
**Ywis**, l. 4 from end. For gauge read gauge.  
**Zodiac, Zoology**. Read *ζῳδιον, ζῳον*.

**MUTUAL RELATION OF PREFIXES**: 13 (β). Read Skt. *pari*, Gk. *πρί*, Zend *pairi* (in para-dise).

**LIST OF ARYAN ROOTS**: p. 730. Gutturals, &c. For *kh* read *gh*; for *th* read *dh*; for *ph* read *bh*; and repeat these corrections throughout.  
 Root 14, p. 731, l. 2. Read *ἄν-ρευ*.  
 Root 19, l. 4. Read *ἀν-μύς*.  
 Root 24. Add—But see **Arena** in the Errata.  
 Root 38, l. 2. Read *εἰ-ειν*.  
 Root 72, p. 732. Dele *hive*, and insert *coy*.  
 Root 198, p. 737, l. 4. For having a little share read preparing little.  
 Root 227, p. 738, l. 3. For *fa-gus* read *fag-us*.  
 Root 258, p. 739, l. 4. Dele *amazon*.  
 Root 304, p. 741, l. 3. Read to make a noise.

**DISTRIBUTION OF WORDS**. English. Dele *arrant*, *beck* (1), *cowl* (1), *craven*, *hull* (2), *pose* (3), *rankle*; and (at the very end) *filibuster*. But insert *clap*, *gavelkind*, *hod*, *hog*. Low German. Insert French from Low German: *paw*? Dutch. Insert *hull* (2); and (at the very end) *dele* *crucible*: inserting Spanish from English from Dutch: *filibuster*. Scandinavian. Dele *clap*, *hawser* (*halser*), *litter* (3), and (last line but one) *bunion*. Insert Russian from Scandinavian: *knout*. German. Dele (French from German) *allure*, *hod*. Insert (French from Old High German) *grail* (3), *hernshaw* (1). Teutonic. Dele *widgeon*; insert *broil* (1). At end of Italian from Teutonic, add: perhaps *bunion*. Celtic. Dele *gavelkind*, *hog*, *paw*, *pink* (1), *pink* (3), *pot*, *pretty*; (Welsh) *funnel*, *pawl*. After *ingle* insert from Latin. Insert (French from Celtic) *beck* (1), *crucible*; (French from Spanish from Celtic) *barricade*. Romance Languages. Dele *broil* (1); insert *lawn* (2). Insert *galloon* under French from Spanish, not under Spanish. Latin. For *abstruce* read *abstruse*. Dele *farm*, *suburb*; insert *cowl* (1), *pawl*. French from Latin (p. 754). Dele *allay*, *bulb*, *grail* (3), *lawn* (2), *ullage*; insert *appal*, *arrant*, *cockney*, *craven*, *farm*, *funnel*, *hawser*, *jaunty*, *litter* (3), *noose*, *parch*, *rankle*, *suburb*, *widgeon*. Provençal from Latin (p. 757). Add: see *flamingo*. Italian from Latin (p. 757). Dele *spinach*, *spinage*; and insert (French from Italian from Latin) *carnation*. Spanish from Latin (p. 757). Dele *flamingo*; insert *lasso*. Portuguese from Latin. Dele *lasso*. Celtic from Latin (p. 757, col. 2). Insert *ingle*, *pink* (1), *pink* (3), *pot*. Greek. Dele *ammonia*, *ammonite*. Insert (Latin from Greek) *diatribe*. Dele (French from Latin from Greek) *balm*, *gum* (2), *shallot*, *shalot*; inserting *bulb*, *ullage*. Insert (Celtic from Latin from Greek) *pretty*. Dele (Spanish from Greek) *argosy*. Insert Portuguese from Spanish from Arabic from Greek: *albatross*. Slavonic. Dele (Russian) *knout*. Insert: *Dalmatian*: *argosy*. Asiatic Aryan Languages. Dele (Persian) *tartar* (2); (French from Persian) *turkey*. Insert: French from Spanish from Arabic from Persian: *spinach*. For French from Turkish from Persian: *horde*, read French from Arabic from Persian: *azure*. Insert: Hindustani from Sanskrit: *jungle*: deleting 'jungle' under Sanskrit. European Non-Aryan Languages. Add: Turkish: *horde*, *turkey*. Semitic Languages. Dele (Arabic) *amber*, *jordan*; (French from Portuguese from Arabic), *albatross*. Insert (Latin from Greek from Hebrew) *balsam*, *cassia*, *jordan*; (French from Latin from Greek from Hebrew) *balm*, *jenneting*; (French from Spanish from Arabic) *amber*. Asiatic Non-Aryan Languages. Dele (Hindustani) *coolie*, *cooly*; (and perhaps Hindustani should be reckoned as Aryan). Insert: Hindustani from Tamil: *coolie* (*cooly*); also (Persian from Tatar) *tartar* (2). African Languages. Insert (French from Latin from Greek from Egyptian) *gum* (2). Hybrid Words. Dele *appal*; insert *allure*. Etymology unknown. Dele *cockney*, *jenneting*, *noose*, *parch*; and see **Pole-cat** in Addenda.

**LIST OF HOMONYMS**. The following, being wrongly marked formerly, should be marked as follows. *Beck* (1); F., = C. *Cowl* (1); L. *Deal* (1), a share (E.); see *Deal* (3) in Errata. *Gage* (2), to gauge (*not* *guage*). *Grail* (3); F., = O. H. G. *Graze* (1); E.? *Hull* (2); Du. *The same as Hold* (2). *Jade* (1); Scand. *Lawn* (2); F. *Litter* (3); F., = L. *Loom* (2); F., = L.? *Pall* (2); F., = L. *Pink* (1); C., = L. *Pose* (3); C. *Seam* (2). Low L., = Gk. *Tartar* (3); Pers., = Tatar.

**LIST OF DOUBLET**s. Read *lair*—leaguer; also *layer*.  
 Read school—shoal, *scull* (3).

## SELECTED EXAMPLES, ILLUSTRATING THE FORMATION OF ENGLISH DERIVATIVES FROM STRONG VERBS.

It has already been said, at p. xiii, that derivatives from strong verbs can be deduced from the form of the past tense singular, of the past tense plural, or of the past participle, as well as from the infinitive mood.

Many of these derivatives further involve one of the vowel-changes given in the scheme on p. xiii, lines 5 and 6 from the bottom of the page; to which may be added the occasional change (not there noted) of *o* to *y*. By way of illustrating some of the complexities in the vowel-sounds which are thus introduced, the following selected examples are given below, which may be considered as exercises.

In order to understand these, it is necessary to remember (1) that the formula **bindan** (*band*, *bundon*, *bunden*) is an abbreviation for the following: infinitive *bindan*, past tense sing. *band*, past tense plural *bundon*, past part. *bunden*; and so on for other verbs. Also (2) that the formula (*a* to *e*) or the like, is an abbreviation for 'by vowel-change of *a* to *e*.' Also (3) that a form marked by an asterisk, such as *bar\**, is theoretical.

**Bairn**, a child = A. S. *bear-n*; formed (with breaking<sup>1</sup> of *a* to *ea*) from *bar\**, orig. form of pt. t. sing. of *ber-an* (*bær*, *bær-on*, *bor-en*), to bear. Hence also *bar-m*, the lap = A. S. *bear-m*. Also *bier* = A. S. *bær*; from *bær-on*, pt. t. pl. of *ber-an*. Also *birth*, answering to A. S. *ge-byrd*; from *bor-en*, pp. of the same (*o* to *y*). Also *burd-en*, A. S. *byr-ð-en*, from the same *bor-en* (*o* to *y*).

**Bode**, A. S. *bodian*, to announce, *bod*, a message; from *bod-en*, pp. of *beoð-an* (*beað*, *bud-on*, *bod-en*), to bid, command.

**Borough** = A. S. *burh*, *burg*; from *burg-on*, pt. pl. of *beorg-an* (*bearg*, *burg-on*, *borg-en*), to protect. Also *borrow*, A. S. *borg-ian*, v. from *bork*, *borg*, a pledge; from A. S. *borg-en*, pp. of the same. Also *bury*, A. S. *byrg-an*, from the same pp. *borg-en* (*o* to *y*).

**Band, Bond**; from A. S. *band*, pt. t. sing. of *bindan* (*band*, *bund-on*, *bund-en*), to bind. Also *bund-le*, from A. S. *bund-en*, pp. of the same. Also *bend* = A. S. *bend-an*, to fasten a band or string on a bow, from *bend*, sb. (= *band-i\**), a band, from the pt. t. sing. *band*.

**Bit** = A. S. *bit-a*, a morsel; from *bit-en*, pp. of *bít-an* (*bát*, *bit-on*, *bit-en*), to bite. *Bitter* = A. S. *bit-or*, biting; from the same. *Beetle* (1) = A. S. *bit-el*, a biter, from *bit-an*. *Bait*, a Scand. word = Icel. *beit-a*, causal of Icel. *bít-a*, to bite (pt. t. sing. *beit*).

**Broth**, A. S. *bro-ð*, for *brou-ð\**; from *brou-en*, pp. of *breow-an* (*brauw*, *bruw-on*, *brou-en*), to brew. And see *Bread*.

**Bow** (3), sb., A. S. *bog-a*; from *bog-en*, pp. of *būg-an* (*beák*, *bug-on*, *bog-en*), to bow, bend. Also *bight*, A. S. *byht* (= *byg-t\**); from the same pp. *bog-en* (*o* to *y*).

**Cripple**, O. Northumb. *cryp-el*, lit. 'creeper'; from *cryp-on*, pt. t. pl. of *creopan* (*creáp*, *cryp-on*, *crop-en*), to creep (*u* to *y*).

**Drop**, sb. A. S. *drop-a*; from *drop-en*, pp. of obs. *dreop-an* (*dreáp*, *drup-on*, *drop-en*), to drip. Also *drip* = A. S. *dryppan\**, from *drup-on*, pt. t. pl. of the same (*u* to *g*). Also *droop*, a Scand. word, Icel. *drúp-a*, allied to Icel. *drjúp-a* = A. S. *dreóp-an*.

**Dreary**, A. S. *dreir-ig*, for *dreús-ig*, orig. 'gory'; from *dreós-an* (*dreús*, *drur-on*, *dror-en*), to drip. *Dross*, A. S. *dros*, from *dros-en\**, orig. form of *dror-en*, pp. of the same. Also *drizz-le*, formed from *drys\**, from the same *dros-en\** (*o* to *y*).

**Drove**, A. S. *dráf*; from *dráf*, pt. t. sing. of *drif-an* (*dráf*, *drif-on*, *drif-en*), to drive. *Drift*, from *drif-en*, pp. of the same.

**Drench**, A. S. *drenc-an* (= *dranc-ian\**); from *dranc*, pt. t. sing. of *drino-an* (*dranc*, *drunc-on*, *drunc-en*), to drink. *Drunk-ard*; from

*drunc-en*, pp. of the same. *Drown*, A. S. *drunc-nian* (= *druncen-ian\**), from the same pp. *druncen*.

**Float**, vb., A. S. *flot-ian*; from *flot-en*, pp. of *fleót-an* (*fleát*, *flut-on\**, *flot-en\**), to float. *Fleet* (1), *fleet* (2), *fleet* (3); all from the infin. *fleót-an*. *Flit*, *Flot-sam*; Scandinavian. *Flutter*, A. S. *flot-or-ian*, from the pp. *flot-en*.

**Frost**, A. S. *fros-t*; from *fros-en\**, orig. form of *fror-en*, pp. of *freósan* (*freás*, *frur-on*, *fror-en*), to freeze. The form *frosen* (not found otherwise) is curiously preserved in the mod. E. *frozen* (unless it be a new formation); *fror-en* is the orig. form of *frore* (Milton).

**Grope**, A. S. *gráp-ian*; from *gráp*, pt. t. sing. of *gríp-an* (*gráp*, *grip-on*, *grip-en*), to gripe.

**Lot**, A. S. *hlot*, also *hlyt* or *hlýt*. Here *hlot* is from *hlot-en*, pp., and *hlyt* from *hlut-on* (*u* to *y*), pt. t. pl., of *hleót-an* (*hleát*, *hlut-on*, *hlot-en*), to obtain by lot; or else *hlýt* is from *hleát* (*ea* to *y*).

**Leasing**, falsehood, from A. S. *leás*, false; from *leás*, pt. t. sing. of *leós-an* (*leás*, *lur-on*, *lor-en*), to lose. The suffix *-less* also = A. S. *leás*, loose or false. *Lose* = A. S. *los-ian*; from *los-en\**, orig. form of the pp. *lor-en*. *For-lorn* = A. S. *for-lor-en*, pp. of *for-leósan*. And see *Loose*, *Loss*.

**Loan**, A. S. *lân* (usually *lén*), put for *láh-n\**; from *láh*, pt. t. of *lihan* (*láh*, *lih-on*, *lih-en*), to grant. The verb to *lend* = M. E. *len-en*, A. S. *lén-an*; from the sb. *lân* (*á* to *é*).

**Lay**, trans. vb., A. S. *leggan*, written for *leggan* (= *lag-ian\**); from *lag\**, orig. form of *læg*, pt. t. of *liogan* (*læg*, *lægon*, *leg-en*), to lie. *Lair*, A. S. *leg-er*, from *leg-en*, pp. of *licgan*. And see *Law*, *Leaguer*, *Ledge*, *Log*.

**Lode**, A. S. *lād*, a course, put for *lāð\**; from *lāð*, pt. t. sing. of *liðan* (*lāð*, *lið-on*, *lið-en*), to travel. And see *Load*. Also *lead*, A. S. *lād-an*; from the sb. *lād* above (*á* to *é*).

**Main** (1), sb., A. S. *mæg-en*; from *mæg*, pres. t. of the anomalous verb *mugan*, to be able. Allied words are *mai-d*, *migh-t*, *mick-le*, *muck*, *more*, *most*.

**Malt**, A. S. *mealt*; from *mealt*, pt. t. sing. of *meltan* (*mealt*, *mult-on\**, *molt-en*), to melt. The pp. *molt-en* is still in use. *Milt* (1) is allied.

**Nimble**, A. S. *nim-ol*; from *nim-an* (*nam*, *nám-on*, *num-en*), to seize. *Numb*, from A. S. *num-en*, pp. of the same.

**Quail** (1), A. S. *owelan* (*cwæl*, *cwælon*, *cwolen*), to die. *Qual-m*,

<sup>1</sup> For the explanation of 'breaking,' see p. xiii, l. 10 from bottom.

A. S. *cweal-m*, formed (by breaking of *a* to *ea*) from *cwal\**, orig. form of *cwal*, pt. t. sing. of the same. *Quell*, A. S. *cwell-an* (= *cwal-ian\**), from the same *cwal\** (*a* to *e*).

*Road*, A. S. *rād*; from *rād*, pt. t. sing. of *riðan* (*rād*, *rið-on*, *rið-en*), to ride. *Raid* is the Scand. form. *Read-y*, A. S. *rād-e*; from the same *rād* (*a* to *e*).

*Ripe*, A. S. *rip-e*, allied to *rip*, harvest; from A. S. *ripan* (*ráp*, *rip-on*, *rip-en*), to reap.

*Rear* (1), A. S. *rār-an*, to raise; put for *rās-an\**; formed (by change of *a* to *e*) from *rās*, pt. t. sing. of *riisan* (*rās*, *rii-on*, *rii-en*), to rise. *Raise* is the Scand. form, Icel. *reis-a*, from *reis*, pt. t. sing. of Icel. *ris-a*, to rise.

*Sake* = A. S. *sac-u*, from *sac-an* (*sóc*, *sóc-on*, *sac-en*), to contend. *Soke*, *Soken*, A. S. *sóc*, *sócn*; from *sóc*, the pt. t. sing. of *sacan*. *Seek*, A. S. *séc-an*; from the same *sóc* (*ó* to *e*). *Be-seek* = *be-seek*.

*Sheet*, A. S. *scéte*, *scýte*, also *sceát*; from *sceát*, pt. t. sing. of *soeót-an* (*sceát*, *scut-on*, *scot-en*), to shoot. *Shot*, from the pp. *scot-en*. *Shut*, A. S. *scyttan* (= *scot-ian\**), from the same (*o* to *y*). And see *Shoot*, *Scuttle* (1) and (2), *Skittish*, *Skittles*.

*Score*, A. S. *scor*; from *scor-en*, pp. of *soeran* (*scær*, *scær-on*, *scor-en*), to shear. And see *Shore* (1), *Short*, *Shirt*, *Scar* (2), *Skirt*. Also *share* (1), A. S. *sear-u* (by breaking of *a* to *ea*) from *sear\**, orig. form of the pt. t. *scær* above.

*Shove*, A. S. *scof-ian*, vb.; from *scof-en*, pp. of *soúfan* (*sceáf*, *scuf-on*, *scof-en*), to push. *Sheaf*, A. S. *sceáf*, from *sceáf*, pt. t. sing. of the same. And see *Shuffle*, *Scuffle*.

*Sod*; from A. S. *sod-en*, pp. of *soð-an* (*sedð*, *sud-on*, *sod-en*), to seethe. *Suds*, from the pt. t. pl. *sud-on*.

*Song*, A. S. *sang*; from *sang*, pt. t. sing. of *singan* (*sang*, *sung-on*, *sung-en*), to sing. So also *singe*, A. S. *seng-an*, from the same pt. t. *sang* (*a* to *e*).

*Set*, A. S. *settan* (= *sat-ian\**); from *sat\** (*a* to *e*), orig. form of *sæt*, pt. t. sing. of *sitt-an* (*sæt*, *sæt-on*, *set-en*), to sit. *Seat* is a Scand. word.

*Slope* = A. S. *sláp\**; from *sláp*, pt. t. sing. of *slifpan* (*sláp*, *slif-on*, *slip-en*), to slip. *Slipper-y*, A. S. *slip-or*, from *slip-en*, pp. Allied to *Slop* (1), *Slop* (2), *Sloven*.

*Speech*, A. S. *spæce*, earlier form *spræc-e*; from *spræc-on*, pt. t. pl. of *sprecan* (*spræc*, *spræc-on*, *sprec-en*), to speak. *Spokesman* is a late form, due to a new M. E. pp. *spoken*, substituted for the earlier M. E. pp. *speken*.

*Stair*, A. S. *stæg-er*; from *stæg*, pt. t. sing. of *stigan* (*stæg*, *stig-on*, *stig-en*), to climb (*a* to *e*). Also *stile*, A. S. *stig-el*, from *stig-en*, pp. of the same. And see *Sty* (1), *Sty* (2).

*Thread*, A. S. *þræð*, put for *þræw-d\**; from the infin. or pp. of *þræw-an* (*þræwu*, *þræw-on*, *þræw-en*), to throw, twist.

*Throng*, A. S. *þrang*; from *þrang*, pt. t. sing. of *þringan* (*þrang*, *þrung-on*, *þrung-en*), to press, crowd.

*Wain*, A. S. *wæn*, contracted form of *wæg-n*; from the pt. t. *wæg* of *wegan* (*wæg*, *wæg-on*, *weg-en*), to carry; the infin. of which is preserved in the mod. E. *weigh*. Also *wey*, a heavy weight, A. S. *wæg-e*; from the pt. t. pl. *wæg-on*.

*Wander*, A. S. *wand-rian*, frequent. from *wand*, pt. t. sing. of *windan* (*wand*, *wund-on*, *wund-en*), to wind, turn about. Also *wend*, A. S. *wend-an*, from the same pt. t. sing. *wand* (*a* to *e*).

*Wrangle*, frequent. formed from *wrang*, pt. t. sing. of *wringan* (*wrang*, *wrung-on*, *wrung-en*), to twist, strain, wring. Also *wrong*, A. S. *wrang*, from the same. See also *Wrench* and *Wrinkle*.

*Wroth*, A. S. *wrāð*, adj., from *wrāð*, pt. t. sing. of *wriðan* (*wrāð*, *wrið-on*, *wrið-en*), to writhe, wring. Also *wreakh*, A. S. *wrēð*, from the same (*a* to *e*). And see *Wrest*.

Further illustrations of VOWEL-CHANGE will be found in the following selected examples, which are especially chosen to illustrate the changes given on p. xiii, lines 5 and 6 from the bottom; with the addition of the change (there omitted) from *o* to *y*.

**A to E.** Cases in which the vowel *e* is due to an original *a*, the change being caused by the occurrence of *i* in the following syllable, are best observed by comparing the following words with their Gothic forms. *Bed*, A. S. *bed* = Goth. *badi*; *better*, A. S. *betera* = Goth. *batiza*; *fen* = A. S. *fen* or *fenn* = Goth. *fani*; *ken*, Icel. *kenna* = Goth. *kannjan* (= *kannian\**); *kettle*, A. S. *cefel* = Goth. *katils*, borrowed from Lat. *catillus*; *let* (2), A. S. *lettan* = Goth. *latjan*; *net*, A. S. *net* = Goth. *nati*; *send*, A. S. *sendan* = Goth. *sandjan*; *twelve*, A. S. *twelf* = Goth. *twalif*; *wed*, from A. S. *wed*, sb. = Goth. *wadi*. Even in mod. E. we have *men* as the pl. of *man*; *English* from *Angle*; *French* (A. S. *Frenc-isc*) from *Frank*; *sell* from *sale*; *tell* from *tale*; *fall* from *fall*; *length*, *strength*, from *long*, *strong* (A. S. *lang*, *strang*). And see *beli*, *blend*, *ken*, *penny*, *quell*, *say*, *wretch*.

**O to Y.** Observe *kitchen*, A. S. *cycen* = Lat. *coquina*; *mill*, A. S. *mylen* = Lat. *molina*; *minster*, A. S. *mynster* = Lat. *monasterium*; *mint* (1), A. S. *mynet* = Lat. *moneta*. Next observe *build*, A. S. *byldan*, from A. S. *bold*, a dwelling; *first*, A. S. *fyrst*, from *fore*; *gild*, A. S. *gyldan*, from *gold*; *kernel*, A. S. *cyrnel*, from *corn*; *kiss*, v., A. S. *cyssan*, from *coss*, a kiss; *knot*, A. S. *cnyttan*, from *knot*, A. S. *cnot*; *lift* from *loft*; *vixen* from *fox*.

**U to Y.** *Inch*, A. S. *ynce* = Lat. *uncia*; *pit*, A. S. *pyt* = Lat. *puteus*. Again *fill*, A. S. *fyllan* = Goth. *fulljan*, from *full* (cf. *fulfil*); *kin*, A. S. *cyn* = Goth. *kuni* (cf. *king*); *list* (4), A. S. *lystan*, from *lust*; *thrill*, A. S. *þyrlian*, from A. S. *þurh*, through. And see *stint*, *trim*, *winsome*.

**EA to Y.** *Eldst*, A. S. *yldesta* (for *yldesta\**), is the superlative of *old*, A. S. *eald*. Cf. *eld*, A. S. *yldo*.

**EO to Y.** *Work*, v., A. S. *wyrcean*, is from *work*, sb., A. S. *weorc*. And see *wright*.

Long **A** to long **E**. *Any*, A. S. *ænig*, from *án*, one; *bleak*, A. S. *blæc*, from *blác*, pt. t. of *blican*, to shine; *feud* (1), A. S. *féhhð*, from *fá*, foe; *heal*, A. S. *hælan*, from *hál*, whole; *heat*, A. S. *hætu*, from *hát*, hot; *hest*, A. S. *hás*, from A. S. *hátan*. And see *leave* (1), *lend*, *tease*.

Long **O** to long **E**. We have *feet*, *geese*, *teeth*, A. S. *fét*, *gés*, *téð*, as the pl. of *foot*, *goose*, *tooth*, A. S. *fót*, *gós*, *tóð*. Compare *bleed* from *blood*, *breed* from *brood*, *deem* from *doom*, *feed* from *food*. And see *beech*, *glede* (2), *green*, *meet* (2), *speed*, *steed*, *weep*. *Brothron*, A. S. *bréðer*, is the pl. of *brother*, A. S. *bróðor*.

Long **U** to long **Y**. *Hide* (2), A. S. *hýd*, is cognate with Lat. *cūtis*. We find *lice*, *mice*, A. S. *lýs*, *mýs*, as the pl. of *louse*, *mouse*, A. S. *lús*, *mús*; and *kine*, A. S. *cý*, as the pl. of *cow*, A. S. *cú*. *Filth*, A. S. *fýlð*, is from *foul*, A. S. *fúl* (cf. *de-file*); *kiith*, A. S. *cýðða*, is from A. S. *cúð*, known (cf. *un-couth*); *pride*, A. S. *prýte*, is from *proud*, A. S. *prút*. And see *wisk*; also *dive* in the Supplement.

Long **EA** to long **Y**. *Steeple*, A. S. *stýpel*, is from *steep*, A. S. *steáp*.

Long **EO** to long **Y**. *Stirk*, A. S. *stýric*, is from *steór*, a steer.

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